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PARAMATTHA-VINICCHAYA
of
ANURUDDHĀCARIYA THERA

Edited by

KSHANIKA SAHA

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Paramatthavinicchaye mātikā niṭṭhitā |

Introduction

The present treatise 'Paramattha-vinicchaya' is one of the three works attributed to Anuruddha in the 'Sāsanavaṃsa',[1] 'Gandhavaṃsa'[2] and 'Saddhamma-saṅgaha',[3] the other two being the well-known 'Abhidhammattha-saṅgaha'[4] and 'Nāmarūpa-pariccheda'.[5] These two were published by the Pāli Text Society. All the three works have almost the same object in view, viz. presenting an abstract of the ethical and psychological analyses found in the 'Abhidhamma-piṭaka', of which the 'Dhamma-saṅgani' is their main source.

There is a fourth work entitled 'Anuruddha-śataka',[6] composed in elegant metrical Sanskrit eulogizing Buddha. Its author as stated in its colophon is Anuruddha[7] of Uttara-mūla-vihāra.

If this Anuruddha be identical with the author of the 'Abhidhammattha-saṅgaha' then he must have been a master of both the Pāli and Sanskrit languages and that he had a natural skill to put dry and difficult topics in attractive metrical verses.

The books composed in mnemonic verses are meant to help the young monks to remember the ethical and psychological analyses accurately. They are full of numerical calculations to help the memory of young monks so that they might not miss a single item. All the three books are used at present by the Burmese monks as finger-manuals (let-than). In the Burmese monasteries, the memorizing of one of the three books is made a condition precedent to the commencement of the study of the 'Dhamma-saṅgani' and other texts of the 'Abhidhamma-piṭaka'. The monks generally, however, remain satisfied with bare enumeration of the mental states without attempting to comprehend the science of psychology involved. Some of the analyses dealing with common men are comprehensible, while the analyses of mental states of a meditating monk, rising from the first stage of meditation (jhāna) to the fourth, and then from the fifth to the eighth (samāpatti), are incomprehensible to a non-meditating person. Apart from these there are analyses of mental states of monks, who are both ethically and intellectually advanced and are classed as established in the four fruits of sanctifications, viz. sotāpatti, sakadāgāmi, anāgāmi and arahatta. Their advanced meditational and spiritual states are also beyond the scope of the science of general psychology. Hence, as laymen, we have to remain satisfied with whatever analyses the monks made of the higher spiritual states.

The author, being a monk and perhaps advanced spiritually, must have mastered the system of analysis. He has evinced his great skill by putting

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[1] *J.P.T.S.*, 1884, p. 34.
[2] *J.P.T.S.*, 1896, p. 61.
[3] *J.P.T.S.*, 1890:

'Anuruddha-therena Kañcipura-vare vare |
pakaraṇaṃ kataṃ tena Paramattha-vinicchayaṃ |
Anuruddhābhidhānena therena racitaṃ idaṃ |
Paramattha-pakāsituṃ Abhidhammattha-saṅgahaṃ'.|

[4] *J.P.T.S.*, 1884.
[5] *J.P.T.S.*, 1913-14.
[6] *J.P.T.S.*, 1913-14, p. 3.
[7] *J.P.T.S.*, 1913-14. (Introduction to 'Abhidhammattha-saṅgaha' by A. P. Buddhadatta quoted in Malalasekera's *Pāli Literature of Ceylon*, p. 170). In the colophon of the 'Anuruddha-śataka' appears the following stanza:

'jyotsnā-himānśor iva jyanmukhendo
niṣyandate suktirasa va sudhīraḥ
idaṃ vyādhottottaramūlahāraḥ
ratnānkuropasthavīrānuruddhaḥ iti' ||

IB

all the psychological states in a versified form. The young monks commit these texts into memory and thereby claim their proficiency in 'Abhidhamma-piṭaka'. There are two commentaries of the text, one written by Mahābodhi Thera and the second by an anonymous Thera, both of them were residents of Mahāvihāra of Anurādhāpura.[1]

Time of the Author's Works

In his introduction to the 'Nāmarūpa-pariccheda' A. P. Buddhadatta tried to ascertain the date of Anuruddha's works. He pointed out that Mahākassapa Thera of Ceylon (c. A.D. 1196) and Sāriputtamahāthera (c. A.D. 1153) wrote commentaries on the 'Abhidhammattha-saṅgaha'.[2] Professor Malalasekera[3] utilizes the colophon of 'Anuruddha-śataka' in which Anuruddha is described as a jewel of Uttaramūla Nikāya. The monks of the Nikāya resided in Uttarōla monastery, which was built by King Mānava Varma (A.D. 691). From this he fixes the earlier limit of the author as the seventh century and the later limit according to Buddhadatta is the twelfth century. In between these two dates Anuruddha lived and so his date may be assigned to the eleventh century A.D.

Home of the Author

Shwe Zan Aung writes on the basis of the colophon appearing in the Sinhalese edition of the 'Abhidhammattha-saṅgaha' that Anuruddhācariya resided by turn in the two monasteries built by Somādevī, queen of Vaṭṭagāmini, and the Minister of Mūla.[4] In the introduction of 'Nāmarūpa-pariccheda',[5] it is stated that Anuruddhācariya was born in Kāveri town in Kañcipura in Jambudvīpa. He came to Mahāvihāra in Ceylon, mastered the three piṭakas and became a very distinguished scholar. He dwelt from time to time in Tambaraṭṭha in Jambudvīpa and also in Mūlasoma-vihāra in Laṅkādvīpa.

In the colophon of the present text (quoted also by the editor of the 'Nāmarūpa-pariccheda') appear the following stanzas:

1141. Seṭṭhe Kāñcipure[6] raṭṭhe Kāveri-nagare vare
kūle sañjāta-bhūtena bahussutena ñāṇinā

1142. Anuruddhena therena Anuruddha-yasassinā |
Tambaraṭṭhe vasantena nagare Rāja[7]-nāmake ti ||

From the colophon of the text it is evident that Anuruddha was born in Kāñcipura and resided for some time in a town of Tambaraṭṭha. He had his education in Mahāvihāra where he learnt from the monks of Ceylon

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[1] Shwe Zan Aung, 'Abhidhamma Literature in Burma'. *J.P.T.S.*, 1910–12, p. 126.
[2] *J.P.T.S.*, 1913-14.
[3] Malalasekera, *Pāli Literature of Ceylon*, p. 170.
[4] *J.P.T.S.*, 1910–12; 'Abhidhamma Literature in Burma', p. 123.
[5] *J.P.T.S.*, 1913-14; 'Nāmarūpa-pariccheda' edited by A. P. Buddhadatta, [illegible] 2-3: Abhidhammattha-saṅgahanigamena ca:

'puññena tena vipulena tu Mūlasomaṃ
dhaññādhivāsa-muditoditaṃ āyugantaṃ
puññāvadāta-guṇa-sobhita-lajjibhikkhū
maññantu puñña-vibhavodaya-maṅgalāya ti '||

[6] Another reading 'Kañjivāre'.
[7] °Tañja.

the highest doctrines and composed the present work with the permission of the Saṅgha of Mahāvihāra, as is expressed in the following stanzas:

1143. Tattha saṅgha-visiṭṭhena
yācitaṃ anākulaṃ
Mahāvihāra-vāsīnaṃ
vācanā-magga-nissitaṃ |

1144. Paramattha-pakāsentaṃ
Paramattha-vinicchayaṃ
pakaraṇaṃ kataṃ tena
paramatthattha-vedinā ti ||

PARAMATTHA-VINICCHAYA

I. CITTA-VIBHĀGA

CHAPTER I

Cittavibhāge sarūpasaṅgahakathā

Namo tassa Bhagavato Arahato Sammā Sambuddhassa

1. Vanditvā vandaneyyānaṃ uttamaṃ ratanattayaṃ |
pavakkhāmi samāsena paramattha-vinicchayaṃ ||
2. Cittaṃ cetasikaṃ rūpaṃ nibbānan ti niruttaro |
catudhā desayī dhamme catusaccappakāsano ||
3. Cittam ekūna-navuti-vidhaṃ tattha vibhāvaye |
eka-navuti-vidhaṃ vā ekavīsa-sataṃ pi vā ||
4. Dve-paññāsa sarūpena dhammā cetasikā matā |
cittuppādavasā bhinnā sampayogānusārato ||
5. Aṭṭha-vīsa-vidhaṃ rūpaṃ bhūtopādāya-bhedato |
duvidhaṃ rūpa-rūpan tu aṭṭhārasa vidhaṃ bhave ||
6. Nibbānaṃ pana dīpenti asaṅkhataṁ anuttaraṃ |
attha-nāma-vasā dvedhā paññattīti pavuccati ||
7. Tesaṃ dāni pavakkhāmi vibhāgan tu yathākkamaṃ |
catudhā paramatthānaṃ dvidhā paññattiyā kathaṃ ||
8. Kusalādi-vibhāgena tattha cittaṃ catubbidhaṃ |
tathā bhūmi-vibhāgena kāmabhūmādito kathaṃ ||
9. Somanassa-sahagataṃ upekkhā-sahitaṃ tathā |
ñāṇena sampayuttañ ca vippayuttan ti bheditaṃ ||
10. Asaṅkhāraṃ sasaṅkhāram iti bhinnaṃ pun'aṭṭhadhā |
kāmāvacāra-kusalaṃ kāme sugati-sādhakaṃ ||
11. Takka-cāra-pīti-sukha-cittassekaggatā-yutaṃ |
paṭhama-jhāna-kusalaṃ pañcaṅgikam udāhaṭaṃ ||
12. Vitakka-hīnaṃ dutiyaṃ jhānan tu caturaṅgikaṃ |
vicāra-hīnaṃ tatiyaṃ jhānaṃ pana tivaṅgikaṃ ||
13. Pīti-hīnaṃ catutthañ ca upekkh'ekaggatā-yutaṃ |
pañcamañ ca pakāsenti ubhayam pi duvaṅgikaṃ ||
14. Evaṃ jhānaṅga-bhedena cittaṃ pañcavidhaṃ bhave |
rūpāvacara-kusalaṃ rūpa-bhūmi-pavattakaṃ ||
15. Ākāsānañcāyatanaṃ kusalaṃ paṭhamaṃ bhave |
viññāṇānañcāyatanan ti dutiyaṃ tatiyaṃ tathā ||
16. Ākiñcaññāyatanan tu catutthaṃ pana mānasaṃ |
n'evasaññā-nāsaññāyatanañ ceti catubbidhaṃ ||
17. Āruppa-kusalaṃ nāma upekkh'ekaggatā-yutaṃ |
duvaṅgikaṃ idaṃ sabbaṃ āruppabhava-sādhakaṃ ||

18. Sotāpatti-magga-cittaṃ paṭhamānuttaraṃ tathā |
sakadāgāmi anāgāmi arahattan ti sabbathā ||

19. Catudhā maggabhedena jhānabhedena pañcadhā |
vīsat'āpariyāpanna-kusalaṃ dvaya-nissitaṃ ||

20. Itthaṃ bhūmi-vibhāgena kusalan tu catubbidhaṃ |
ekavīsāpi bāvīsaṃ sattatiṃsa-vidham pi vā ||

21. Somanassa-sahagatam upekkhā-sahitaṃ tathā |
diṭṭhigata-sampayuttaṃ vippayuttan ti bheditaṃ ||

22. Asaṅkhāraṃ sasaṅkhāram iti bhinnaṃ puna aṭṭhadhā |
lobha-mūlaṃ pakāsenti lobha-moha-dvihetukaṃ ||

23. Domanassa-sahagataṃ paṭighena samāyutaṃ |
asaṅkhāraṃ sasaṅkhāram iti bhinnaṃ dvidhā pana ||

24. Dosamūlaṃ pakāsenti dosa-moha-dvihetukaṃ |
vicikicchā-sahagataṃ uddhacca-sahitan ti ca ||

25. Upekkhā-vedanā-yuttaṃ momūhaṃ duvidhaṃ pana |
moha-mūlaṃ pakāsenti mohen'eva 'ekahetukaṃ ||

26. Dvādasākusalā nāma caturāpāya-sādhakā |
ete sugatiyañ cāpi vipatti-phala-dāyakā ||

27. Cakkhu-sota-ghāna-jivhā-kāya-viññāṇa-nāmakā |
pañca-viññāṇa-yugaḷā yugaḷam sampaṭicchanaṃ ||

28. Santīraṇa-dvayañ c'eva upekkhā-sahitaṃ tathā |
puññāpuñña-vasen'eva vipāka-duvidhāṭṭhitā ||

29. Upekkhā-sahitā tattha mānasā dvādas'eritā |
kāya-viññāṇa-yugaḷaṃ sukha-dukkha-yutaṃ matā ||

30. Somanassa-sahagataṃ yaṃ santīraṇa-mānasaṃ |
taṃ puñña-pākam ev'āhu pāpa-pākaṃ na vijjati ||

31. Pañca-dvāra-mano-dvāra-vasena duvidhaṃ pana |
upekkhā-vedanā-yuttaṃ kriyāvajjana-nāmakā ||

32. Somanassa-sahagataṃ hasit'uppāda-mānasaṃ |
kriyā-javanaṃ icc'evaṃ tividhā hetuka-kriyā ||

33. Aṭṭh'eva puññapākāni pāpapākāni sattadhā |
kriyācittāni tīṇī ti aṭṭhārasa ahetukā ||

34. Sapuññehi samānā ca mahāpāka-mahākriyā |
mahaggata-kriyā pākā phalacittāni ca kamā ||

35. Iṭṭhaṃ ekūna-navuti-vidhaṃ cittaṃ bhave tathā |
eka-navuti-vidhaṃ vā ekavīsa-sataṃ pi vā ||

36. Takka-cāra-pīti-sukhaṃ cittass'ekaggatā-yutaṃ[1] |
sotāpatti-magga-cittaṃ paṭhama-jhānikaṃ mataṃ ||

37. Dutiyaṃ takkato hīnaṃ tatiyan tu vicārato |
catutthaṃ pītito hīnaṃ upekkh'ekaggatā-yutaṃ ||

38. Pañcaman ti ca pañc'ete paṭhamānuttarā matā |
diṭṭhi-kaṅkhā-sīlabbata-parāmāsappahāyino ||

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[1] Cf. stanza 11.

39. Tatth'eva sakadāgāmi-magga-cittañ ca pañcadhā |
rāga-dosa-mohattayam anuttaram īritaṃ ||

40. Kāma-dosa-samugghātakaraṃ niravasesato |
tatiyānuttarañ cāpi kusalaṃ pañcadhā tathā ||

41. Rūparāgārūparāga-mān'uddhaccā pi cāparā |
avijjā cetī pañc'uddhabhāgiyānam asesato ||

42. Saṃyojanānaṃ sesānaṃ samugghātakaraṃ paraṃ |
catutthānuttaraṃ magga-cittaṃ pañcavidhan ti ca ||

43. Cattāri pañcakān'eva maggesu ca phalesu ca |
sesāni c'ekāsītī ti ekavīsa-sataṃ bhave ||

44. Lokuttarānam aṭṭhannam icc'evaṃ pañcadhā puna |
jhānaṅga-magga-bojjhaṅga-vibhāgāya yathārahaṃ ||

45. Pādakajjhānam aṭṭha-jhānam ajjhāsayo tathā |
vuṭṭhānagāminī c'eva niyāmeti vipassanā ti ||

Iti cittavibhāge sarūpasaṅgahakathā niṭṭhitā |
Paṭhamo paricchedo |

CHAPTER II

Cittavibhāge Pakiṇṇakakathā

46. Kusalān'ekavīs'eva dvādasākusalāni ca |
chattiṃsati pi pākāni kriyā-cittāni vīsati ||

47. Kāmesu catupaññāsa rūpesu dasa pañca ca |
dvādas'āruppa-cittāni aṭṭh'ānuttara-mānasā ||

48. Kāme tevīsa pākāni puññāpuññāni vīsati |
ekādasa kriyā ceti catupaññāsa sabbathā ||

49. Puñña-pāka-kriyā-bhedā tayo rūpesu pañcakā |
āruppe ti catukkāni sattavīsa mahaggatā ||

50. Catu-magga-phalānan tu vasen'aṭṭhāpi jhānato |
das'obhayaṃ vimissitvā tālīs'ānuttarā siyuṃ ||

51. Puñña-pāka-kriyā-pāpā santi kāme mahaggate |
pāpaṃ natthi kriyā-pāpā na vijjanti anuttare ||

52. Pāpāhetukamuttāni anavajjāni sabbathā[1] |
ekūnasaṭṭhi cittāni puñña-pāka-kriyā vasā ||

53. Kamma-cittāni tettiṃsa puññāpuññāni sabbathā |
chattiṃsa tesaṃ pākāni kriyā vīsa na c'obhayaṃ ||

54. Cakkhu-viññāṇa-dhāt'ādi pañca viññāṇa-nāmakā |
pañca dvārāvajjanañ ca duvidhaṃ sampaṭicchanaṃ ||

55. Manodhātuttayaṃ nāma chasattati tato pare |
manoviññāṇa-dhātū ti sattadhā dhātu-bhedato ||

56. Manoviññāṇa-dhātuñ ca manodhātuttayaṃ tathā |
katvā manoviññāṇan ti cha viññāṇā pakittitā ||

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[1] In Abhidhammatthasaṅgaha, i. 5: sobhanānī ti vuccare.

57. Āvajjanaṃ dassanañ ca savanaṃ ghāyanaṃ tathā |
sāyanaṃ phusanañ c'eva sampaṭicchana-tīraṇaṃ ||

58. Voṭṭhabbanañ ca javanaṃ tadārammaṇa-nāmakā |
bhavaṅgaṃ cuti-sandhīti cittaṃ cuddasadhā ṭhitā ||

59. Āvajjanādayo dve dve yugā satta yathākkamaṃ |
tīṇi tīraṇa-cittāni ekaṃ voṭṭhabbanaṃ mataṃ ||

60. Kusalākusalā sabbe phalā c'āvajjanaṃ vinā |
kriyā ca pañcapaññāsa javanan ti pavuccare ||

61. Santīraṇa-mahāpākā tadārammaṇa-nāmakā |
ekādasa pavattanti javanārammaṇe yato ||

62. Mahaggata-mahāpākā upekkhā-tīraṇa-dvayaṃ |
cuti-sandhi-bhavaṅgāni cittān'ekūnavīsati ||

63. Javan'āvajjādīni voṭṭhabba-sukha-tīraṇā |
mahaggata-mahāpākā upekkhā-tīraṇā ti ca ||

64. Aṭṭha-saṭṭhi tathā dve ca nav'aṭṭha dve yathākkamaṃ |
eka-dvi-ti-catuppañca kiccaṭṭhānāni niddise ||

65. Rūpa-pākā mahāpākā manodhātuñ ca tīraṇaṃ |
rūpaṃ janenti ekūna-vīsati n'etara-dvayaṃ ||

66. Abhiññāvajjitā sabbe appanā javanā pana |
rūpaṃ janenti chabbīsa paṇāment'iriyāpathaṃ ||

67. Abhiññā dvaya voṭṭhabba-paritta-javanā pana |
dvattiṃsa rūpa-viññatti iriyāpatha-sādhakā ||

68. Pañca viññāṇaṃ āruppa-vipākā sabba-sandhiyo |
cuti khīṇāsavasseti soḍas'etena kiñci pi ||

69. Rūpaṃ janenti cittāni satta-sattati sabbathā |
aṭṭha-paññāsa cittāni paṇāmenti iriyāpathaṃ ||

70. Dvattiṃsa catu-viññattiṃ samuṭṭhāpenti mānasā |
na janenti tāsaṃ[1] p'ekaṃ yathāvuttāni soḍasa ||

71. Somanassa-sahagatā paritta-javanā pana |
hasanaṃ pi janentī ti catu-kiccāni terasa ||

72. Sabbam pi pañca vokāre kiccam ekaṃ pakāsitaṃ |
āruppe pana sabbaṃ pi rūpāyattaṃ na vijjati ||

73. Asaññīnan tu sabbāni cittān'eva na labbhare |
rūpakkhandho vā tesan tu atthabhāvo ti vuccati ||

74. Pāṇātipāta-theyyādi-vasen'opacitaṃ pana |
uddhacca-rahitāpuññaṃ caturāpāya-bhūmiyaṃ ||

75. Datvā sandhiṃ pavattetu pañca vokāra-bhūmiyaṃ |
uddhacca-sahitañ cāpi satta pākāni paccanti ||

76. Dānasīlādi-bhedena pavattaṃ kusalaṃ pana |
kāme mānasam ukkaṭṭhaṃ catukkan tu ti-hetukaṃ ||

77. Datvā ti-hetukaṃ sandhiṃ kāme sugatiyaṃ pana |
soḍasa puñña-pākāni pavattetuṃ vipaccanti ||

78. Tihetuk'omakaṃ puññaṃ ukkaṭṭhañ ca dvihetukaṃ |
datvā dvihetukaṃ sandhiṃ kāme sugatiyaṃ tathā ||

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[1] Another reading 'tassa'.

79. Pavatte pana ñāṇena sampayuttaṃ vivajjiya |
dvādasa puñña-pākāni vipaccanti yathārahaṃ ||

80. Dvi-hetuk'omakaṃ puññaṃ paṭisandhiṃ hetukaṃ |
deti mānusake c'eva vinipātāsūre tathā ||

81. Aṭṭhāhetuka-pākāni pavattetuṃ vipaccare |
cattāri pi catukkāni pañca vokāra-bhūmiyaṃ ||

82. Bhāvanāmaya-puññan tu mahaggatam anuttaraṃ |
yathābhūmi-niyāmena deti pākaṃ yathāsakaṃ ||

83. Katattā rūpa-pākāni pañca vokāra-bhūmiyaṃ |
āruppānuttare pākaṃ tathā rūpam asaññīsu ||

84. Puññāpuññāni kammāni tettiṃsā'pi ca sabbathā |
saṃjanenti yathāyogaṃ pāṭisandhi-pavattiyaṃ ||

Iti cittavibhāge pakiṇṇakā kathā niṭṭhitā |
Dutiyo paricchedo |

CHAPTER III

Cittavibhāge vīthisaṅgahakathā

85. Cakkhu-sota-ghāna-jivhā-kāyāyatana-pañcadhā |
pasādā hadayañ c'eti cha vatthūni viniddise ||

86. Cakkhu-sota-ghāna-jivhā-kāya-dvārā ca pañcadhā |
manodvāraṃ bhavaṅgan ti cha dvārā citta-vīthiyā ||

87. Rūpa-sadda-gandha-rasa-phoṭṭhabbā pañca gocarā |
dhamm'ārammaṇa-paññatti cha dvār'ārammaṇakkamā ||

88. Nimitta-gati-kammāni kammam ev'ātha gocarā |
paṭisandhi bhavaṅgānaṃ cutiyā ca yathārahaṃ ||

89. Maraṇāsanna-sattassa yath'opaṭṭhitaṃ gocaraṃ |
cha dvāresu kamārabbha paṭisandhi bhavantare ||

90. Eka-citta-kkhaṇo hoti yāvajīvaṃ tato paraṃ |
bhavaṅgaṃ pariyosāne cuti c'ekakkhaṇo bhave ||

91. Duhetāhetu-cutiyā kāmāvacara-sandhiyo |
tihetu-kāma-cutiyā sabbā pi paṭisandhiyo ||

92. Rūpāvacara-cutiyā sahetu-paṭisandhiyo |
āruppato'pari kāme tattha vāpi ti-hetukā ||

93. Paṭisandhi-bhavaṅgañ ca ekam'ev'eka-jātiyaṃ |
cuti c'ārammaṇañ c'assa evam eva yathārahaṃ ||

94. Rūpād'ārammaṇe cakkhuppāsādādimhi ghaṭṭite |
majjhe bhavaṅgaṃ chinditvā vīthi nāma pavattati ||

95. Āvajja pañca-viññāṇa-sampaṭicchana-tīraṇā |
voṭṭhabba-kāma-javana-tadārammaṇa-nāmakā ||

96. Satt'eva ṭhānasaṅkhepā pañcadvārika-mānasā |
catupaññāsa sabbe pi vitthārena sarūpato ||

97. Āvajja-sabba-javana-tadārammaṇa-nāmakā |
satta-saṭṭhi sarūpena manodvārika-mānasā ||

98. Iṭṭhe ārammaṇe honti puñña-pākāni sabbathā |
anitthe pāpa-pākāni niyamo sampakāsito ||

99. Tatthāpi ati-iṭṭhamhi tadārammaṇa-tīraṇaṃ |
somanassa-yutaṃ iṭṭha-majjhattamhi upekkhitaṃ ||

100. Gocarehi parittamhi ati-appāyuke pana |
bhavaṅgam eva calati mogha-vāro ti so kato ||

101. Voṭṭhabbanaṃ parittamhi dvattikkhattuṃ pavattati |
tato bhavaṅga-pāto va so pi mogho ti vuccati ||

102. Javanañ'ca mahantamhi javitvāna tato paraṃ |
na sambhoti tadālambaṃ so pi mogho ti vuccati ||

103. Gocare ti mahantamhi ati-dīghāyuke pana |
sambhoti ca tadālambaṃ sampanno ti vuccati ||

104. Gocare ti mahantamhi tadārammaṇa-sambhave |
pañcadvāre manodvāre vibhūte pana gocare ||

105. Kāmāvacara-sattānaṃ kāmāvacara-gocare |
paritta-javanesv'eva tadārammaṇaṃ uddise ||

106. Nāti-tikkhe nātidīghe nātitej'ussade jave |
sama-manda-ppavattamhi tadārammaṇam icchitaṃ ||

107. Sukhopetaṃ tadālambaṃ upekkhā-kriyato paraṃ |
na hot'upekkhā-sahitaṃ sukhita-kriyato tathā ||

108. Na hoti domanassamhā somanassika-mānasaṃ |
tadārammaṇam aññañ ca bhavaṅgaṃ cuti vā tathā ||

109. Rajjanādivasen'ettha javanākusalaṃ bhave |
kusalaṃ pana sambhoti saddhā-paññādi-sambhave ||

110. Tad'eva vītarāgānaṃ kriyā nāma pavuccati |
avipākatam āpannaṃ vaṭṭamūla-parikkhayā ||

111. Appanā-javanaṃ sesaṃ mahaggatam anuttaraṃ |
chabbīsati yathāyogam appanā-vīthiyaṃ bhave ||

112. Parikammaṃ karontassa kasiṇādika-gocare |
susumāhita-cittassa upacāra-samādhinā ||

113. Parikammopacārānuloma-gotrabhūta-paraṃ |
pañcamaṃ vā catutthaṃ vā javanaṃ hoti appanā ||

114. Puthujjanāna sekkhānaṃ kāma-puñña-tihetuko |
tihetu-kāmakriyato vītarāgānam appanā ||

115. Tatrā pi sukhita-javaṃ[1] sukhita-dvayato paraṃ |
upekkhitamhā sambhoti upekkh'ekaggatā-yutaṃ ||

116. Pañca vāre cha vā satta paritta-javanaṃ bhave |
sakiṃ dve vā tadālambaṃ sakiṃ avajjanādayo ||

117. Appanā-javanañ cekaṃ paṭham'uppattiyaṃ pana |
tato paraṃ vasībhūtaṃ ahorattaṃ pavattati ||

118. Sakiṃ dve vā nirodhassa samāpattikkhaṇe pana |
catutthāruppa-javanaṃ tato cittaṃ nirujjhati ||

119. Nirodhā vuṭṭhahantassa upariṭṭha-phala-dvayaṃ |
pañcābhiññā tathā maggā ekacittakkhaṇā matā ||

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[1] Another reading 'sukhitañca'.

120. Phalaṁ ekadvayaṃ tathā tisso vā magga-vīthiyaṃ |
samāpattikkhaṇe taṃ pi ahorattaṃ pavattati ||

121. Pañcadvārena labbhanti lokuttara-mahaggatā |
vīthimutta-mano-dhātu pañca cittāni antime ||

122. Parittān'eva sabbāni pañcadvāresu sambhavā |
manodvāramhi voṭṭhabba-tadālamba-javā siyuṃ ||

123. Ghāna-jivhā-kāya-vīthi tadārammaṇam eva ca |
rūpe natthi tathā'rūpe cakkhu-sotā pi vīthiyo ||

124. Sabbā pi vīthiyo kāme rūpe tisso pakāsitā |
ekā vīthi panārūpe n'atth'āsaññīsu kāci pi ||

125. Sattā[1] pi vīthi-cittāni kāme rūpe cha sambhavā |
arūpe dve manodvārāvajjanaṃ javanan ti cā ti ||

Iti cittavibhāge vīthi-saṅgaha-kathā niṭṭhitā |
Tatiyo paricchedo |

CHAPTER IV

Cittavibhāge vīthiparikammakathā

126. Paṭhamāvajjanaṃ pañcadasannaṃ parato bhave |
dutiyāvajjanaṃ hoti ekavīsatito paraṃ ||

127. Ekamhā pañca viññāṇaṃ pañcamhā sampaṭicchanaṃ |
sukha-santīraṇaṃ hoti pañcavīsatito paraṃ ||

128. Sattatiṃsatito hoti upekkhā-tīraṇa-dvayaṃ |
voṭṭhabbana-sarūpānaṃ dvinnaṃ kāmajavā paraṃ ||

129. Maggābhiññā paraṃ dvinnaṃ tiṇṇannaṃ lokiyappanā |
phalā catunnaṃ pañcannaṃ upariṭṭha-phala-dvayaṃ ||

130. Bhavanti cattālīsamhā sukhapākā dvi-hetukā |
tath'ekacattalīsamhā upekkhāya samāyutā ||

131. Honti sattatito kāme sukhapākā ti-hetukā |
dvāsattatimhā jāyanti upekkhā-sahitā pana ||

132. Ekūnasaṭṭhito rūpa-pākā pākā arūpino |
kāmaṭṭhacattālīsamhā tath'eka-dvi-ti-hīnato ||

133. Pubbasaṅgahaṃ iccevaṃ vigaṇetvā vicakkhaṇo |
parasaṅgaha-saṅkhyādiṃ vibhāveyya visārado ||

134. Pañcadvārāvajjanato dasa cittāni dīpaye |
sesāvajjanato pañca-cattālīsan ti bhāsitaṃ ||

135. Pañcaviññāṇato pāpa-vipākā sampaṭicchanā |
param ekaṃ dvayaṃ puñña-vipākā sampaṭicchanā ||

136. Santīraṇā dvihetumhā pākā dvādasa jāyare |
tihetu-kāma-pākamhā ekavīsati labbhare ||

137. Rūpāvacāra-pākamhā param ekūnavīsati |
navaṭṭhārūpa-pākamhā satta ch'āpi yathākkamaṃ ||

[1] Another reading 'sabbā'.

138. Paṭighamhā tu satt'eva sitamhā terasoritā |
pāpa-puñña-dvi-hetumhā ekavīsati bhāvaye ||

139. Dvihetu-kāma-kiriyato aṭṭhārasa upekkhakā |
sattarasa sukhopetā vibhāveyya vicakkhaṇo ||

140. Kāma-puñña-tihetumhā tettiṃs'eva upekkhakā |
tepaññāsa sukhopetā bhavantīti pakāsitaṃ ||

141. Tihetu-kāma-kiriyato catuvīsati'pekkhakā |
sukhitamhā tu dīpeyya pañcavīsati paṇḍito ||

142. Dasa rūpajavamh' ekādasa dvādasa terasa |
yathākkamaṃ pañcadasa āruppā paridīpaye ||

143. Phalamhā cuddas' evāhu maggamhā tu sakaṃ phalaṃ |
parisaṅgaham iccevaṃ vigaṇeyya visārado ||

144. Pubbāpara-samodhānam iti utvā tato paraṃ |
vatthu-vīthi-samodhānaṃ yathā sambhavam uddise ||

145. Pañca vatthūni nissāya kamato pañca mānasā |
tettiṃsa pana nissāya hadayaṃ mānasā siyuṃ ||

146. Kāmapāka-manodhātu-hasituppāda-mānasā |
dosa-mūlāni maggo ca rūpajhānā va sabbathā ||

147. Dasāvasesā'puññāni kāma-puñña-mahākiriyā |
voṭṭhabbārūpa-javanaṃ satta lokuttarāni ca ||

148. Dvecattālīsa cittāni pañca vokāra-bhūmiyaṃ |
nissāya hadayaṃ honti arūpe nissayaṃ vinā ||

149. Āruppa-pākā cattāro anissāye ti sabbathā |
vitthāren'aṭṭhadhā bhinnaṃ saṅkhepā tividhaṃ bhave ||

150. Tecattālīsa nissāya anissāya catubbidhaṃ |
nissitānissitā sesā dvecattālīsa mānasā ||

151. Pañca cittappanā honti kamen'ekekavīthiyaṃ |
manodhātu-ttikaṃ nāma pañca dvārikam īritaṃ ||

152. Sukhatīraṇa-voṭṭhabba-paritta-javanā pana |
ekatiṃsā pi jāyante chasu vīthīsu sambhavā ||

153. Mahāpākā pan'aṭṭhā pi upekkhātīraṇa-dvayaṃ |
chasu dvāresu jāyanti dasa muttā ca vīthiyā ||

154. Cuti-sandhi-bhavaṅgānaṃ vasā pākā mahaggatā |
nava vīthivimuttā ti dasadhā vīthisaṅgaho ||

155. Ekadvārika-cittāni pañca cha dvārikā tathā |
cha dvārika-vimuttā ca vimuttā ti ca sabbathā ||

156. Chattiṃsa tay'ekatiṃsa dasa c'eva nave ti ca |
utvā vīthi-samodhānaṃ gocarañ ca samuddise ||

157. Kamato pañca viññāṇā lokuttara-mahaggatā |
abhiññāvajjitā sabbā pañcatālīsa mānasā ||

158. Tathā sambhavato honti rūpād ekeka-gocarā |
pañca gocaram īrenti manodhātuttikaṃ pana ||

159. Santīraṇa-mahāpākā paritta-javanāni ca |
voṭṭhabbaṇam abhiññā ca tecattālīsa sambhavā ||

160. Ch'ārammaṇesu hontī ti aṭṭhadhā tividhā ca[1] |
ekārammaṇa-cittāni pañca ch'ārammaṇāni ca ||

161. Saṅkhepā mānasā pañcacattālīsa tayo tathā |
tecattālīsa c'eve ti sattadhā pi siyuṃ kathaṃ ||

162. Kāmapāka-manodhātu-hasituppāda-mānasā |
pañcavīsa yathāyogaṃ parittārammaṇā matā ||

163. Kasiṇ'ugghāṭim ākāsaṃ paṭham'āruppa-mānasaṃ |
tass'eva natthi bhāvan tu tatiyāruppakaṃ tathā ||

164. Ālambitvā pavattanti āruppā kamato tato |
dutiyañ ca catutthañ ca cha mahaggata-gocarā ||

165. Appamāṇa-samaññā te nibbāne pana gocare |
aṭṭha lokuttarā dhammā niyamena pavattitā ||

166. Kasiṇāsubha-koṭṭhāse ānāpāne ca yogino |
paṭibhāga-nimittamhi appamaññā'nuyuñjato ||

167. Satta paṇṇattiyañ c'eva rūpajjhānaṃ pavattati |
yathāvutta-nimittamhi sesam āruppakan ti ca ||

168. Abhiññāvajjitā eka-vīsa mahaggatā sabbā |
sabbe paṇṇatti-saṅkhyāte na vattabbe pavattare ||

169. Jāyant'ākusalā ñāṇa-vippayutta-javā tathā |
appamāṇaṃ vinā vīsa parittādīsu tīsu pi ||

170. Tihetu kāma-puññāni puññābhiññā ca pañc'ime |
catūsū pi pavattanti arahatta-dvayaṃ vinā ||

171. Kiriyābhiññā ca voṭṭhabbaṃ kiriyā kāme tihetukā |
cha sabbatthā pi hontī ti sattadhā mānasā ṭhitā ||

172. Eka-ti-ccatukoṭṭhāsa-gocarā tividhā pana |
samasaṭṭhi tathā vīsa kamen'ekādase ti ca ||

173. Pañca dvāresu pañcā pi paccuppannā va gocarā |
tekālikā na vattabbā manodvāre yathārahaṃ ||

174. Ajjhattā ca bahiddhā ca pañca dvāresu gocarā |
manodvāre na vattabbo natthi bhāvo pi labbhati ||

175. Pañca dvāresu pañcannam ekam eko ca gocaro |
ch'āpi ārammaṇā honti manodvāramhi sabbathā ||

176. Pañca dvāresu gahitaṃ tad aññam pi ca gocaraṃ |
manodvāre vavatthānaṃ gacchatī ti hi desitaṃ ||

177. Atītā vattamānā ca sambhavā kāma-sandhiyā |
cha dvāra-gahitā honti tividhā te pi gocarā ||

178. Kamma-nimittam ev'ekaṃ manodvāre upaṭṭhitaṃ |
na vattabbam atītañ'ca dhammārammaṇa-saṅgahaṃ ||

179. Ālambitvā yathāyogaṃ paṭisandhi-mahaggatā |
ante cuti bhave majjhe bhavaṅgam pi pavattatī ti ||

Iti cittavibhāge vīthi-parikamma-kathā niṭṭhitā |
Catuttho paricchedo |

[1] Another reading 'puna'.

CHAPTER V

Bhūmipuggalakathā

180. Ito paraṃ pavakkhāmi bhūmi-puggala-bhedato |
cittānaṃ pana sabbesaṃ kamato saṅgahaṃ kataṃ ||

181. Nirayañ'ca tiracchāna-yoni-petāsurā tathā |
caturāpāya-bhūmī ti kāme duggatiyo matā ||

182. Cātu-mahārājikā ca tāvatiṃsā ca yāmakā |
tusitā c'eva nimmāṇa-ratino vasavattino ||

183. Chaṭṭh'ete devalokā ca mānavā ti ca sattadhā |
kāma-sugatiyo c'ekādasadhā kāma bhūmiyo ||

184. Brahmānaṃ pārisajjā ca tathā brahmā purohito |
mahābrahmā ca tividhā paṭhama-jhāna-bhūmiyo ||

185. Parittābhāppamāṇābhā tathev'ābhassarā ti ca |
dutiya-jhāna-bhūmi ca tividhā va pakāsitā ||

186. Paritta-subhāppamāṇa-subhā ca subha-kiṇṇakā |
tividhā pi pavuccanti tatiya jhāna-bhūmiyo ||

187. Vehapphalā asaññī ca suddhāvāsā ca pañcadhā |
icc'etā pana sattā pi catuttha jhāna-bhūmiyo ||

188. Avihā ca atappā ca sudassā ca sudassino |
akaniṭṭhā ti pañc'ete suddhāvāsā pakāsitā ||

189. Iti soḷasadhā bhinnā brahmalokā pavuccare |
rūpi-brahmānam āvāsā rūpāvacara-bhūmiyo ||

190. Ākāsānañcāyatana-nāmādīhi pakāsitā |
arūpi-brahmalokā ca catudhārūpa-bhūmiyo ||

191. Sotāpannādi-bhedena catudhā'nuttarā matā |
pañcatiṃsa pan'icceva sabbathā pi ca bhūmiyo ||

192. Jāyanti caturāpāye pāpapākāya sandhiyā |
kāmāvacara-devesu mahāpākehi jāyare ||

193. Ahetukā puññapākā hetukena tu jāyare |
bhumma-deva-manussesu mahāpākehi c'etare ||

194. Vipākaṃ paṭhama-jhānaṃ paṭhama-jhāna-bhūmiyaṃ |
dutiyaṃ tatiyañ ceva dutiya-jhāna-bhūmiyaṃ ||

195. Tatiyamhi catutthan tu catutthamhi ca pañcamaṃ |
āruppā ca kamen'eva āruppe honti sandhiyo ||

196. Kāyavācāmanodvāre kammaṃ pāṇa-vadhādikaṃ |
katvā pāpaka-cittehi jāyant'āpāya-bhūmiyaṃ ||

197. Kāyavācāmanodvāre dānaṃ sīlañ ca bhāvanaṃ |
kāmapuññehi katvāṇa kāmasugatiyaṃ siyuṃ ||

198. Parittaṃ majjhimaṃ jhānaṃ paṇītañ ca yathākkamaṃ |
bhāvetvā tividhā honti tīsu bhūmīsu yogino ||

199. Vehapphalesu jāyanti bhāvetvā pañcamaṃ tathā |
saññāvirāgatañ c'eva bhāvetvā'saññi-bhūmiyaṃ ||

200. Suddhāvāsesu jāyanti anāgāmika-puggalā |
āruppāni ca bhāvetvā arūpesu yathākkamaṃ ||

201. Lokuttaran tu bhāvetvā yathā sakam anantaraṃ |
samāpattikkhaṇe c'eva appeti phalamānasaṃ ||

202. Apāyamhā cutā sattā kāmadhātumhi jāyare |
sabbaṭṭhānesu jāyanti kāma-sugatito cutā ||

203. Cutā jāyanti rūpamhā sabbatthāpāya-vajjite |
kāma-sugatiyaṃ honti arūpāsaññato cutā ||

204. Yathārūpa-cutā honti tatth'evoparim eva ca |
vaṭṭamūlasamucchedo nibbāyanti anāsavo ||

205. Suddhāvāsesv'anāgāmi-puggalā vopapajjare |
kāmadhātumhi jāyanti anāgāmi-vivajjatā ||

206. Heṭṭh'upapatti brahmānaṃ ariyānaṃ na katthaci |
asaññasattāpāyesu natth'evāriya-puggalā ||

207. Vehapphale akaniṭṭhe bhavagge ca patiṭṭhitā |
na punāññattha jāyanti sabbe ariya-puggalā ||

208. Chasu devesv'anāgāmi vītarāgā na tiṭṭhare |
na ciraṭṭhāyino tattha lokiyā pi ca yogino ||

209. Gihiliṅge na tiṭṭhanti manussesu anāsavā |
pabbajjāyañ ca bhumme ca Brahmatte pi ca tiṭṭhare ||

210. Yāni paññāsa-vassāni manussānaṃ sampiṇḍito[1] |
eko ratti-divasena mās'eko ṭiṃsa rattiyo ||

211. Dvādasa māsiyo vasso tena pañca sataṃ bhave |
cātu-mahārājikānaṃ pamāṇam idam āyuno ||

212. Taṃ navuti vassasata-sahassaṃ pana piṇḍitaṃ |
gaṇanāya manussānaṃ catubhāg'ūparūpari ||

213. Yaṃ manussā vassa-sataṃ tad'eko divaso kato |
tena vassa-sahassāyu tāvatiṃsesu desito ||

214. Koṭittayaṃ saṭṭhisata-sahassāñ cādhikaṃ bhave |
gaṇanāya manussānaṃ tāvatiṃsesu piṇḍitaṃ ||

215. Āyuppamāṇam iccevaṃ devānam uparūpari |
dvikkhattuṃ dviguṇaṃ katvā catubhāgaṃ udāhaṭaṃ ||

216. Gaṇanāya manussānaṃ tattha cuddasa-koṭiyo |
cattālīsa satasahassādhikā yāma-bhūmiyaṃ ||

217. Tusitānaṃ pakāsenti satta-paññāsa-koṭiyo |
saṭṭhi satasahassānaṃ vassāni adhikāni ca ||

218. Nimmāṇaratidevānaṃ dvisataṃ tiṃsa-koṭiyo |
cattālīsa vassa-satasahassāni ca sabbathā ||

219. Navakoṭisatañ c'ekavīsati vassakoṭiyo |
saṭṭhi vassa-satasahassādhikā vasavattīsu ||

220. Kappassa tatiyo bhāgo upaḍḍhañ ca yathākkamaṃ |
kapp'eko dve ca cattāro aṭṭha kappā ca soḷasa ||

221. Dvattiṃsa catusaṭṭhi ca navasu brahma-bhūmīsu |
vehapphalā asaññī ca pañca-kappa-satāyukā ||

222. Kappasahassaṃ dve cattāri aṭṭha soḷasa cakkamā |
sahassāni ca kappānaṃ suddhāvāsānaṃ uddise ||

[1] Another reading 'sapiṇḍito'.

223. Vīsa kappa-sahassāni cattālīsañ ca saṭṭhi ca |
caturāsīti sahassā kappā c'āruppake kamā ||

224. Āyuppamāṇa-niyamo natthi bhumme ca mānave |
vassānaṃ gaṇanā natthi caturāpāya-bhūmiyaṃ ||

225. Puthujjanāriyā c'eti duvidhā honti puggalā |
tihetukādibhedena tividhā ca puthujjanā ||

226. Maggaṭṭhā ca phalaṭṭhā ca aṭṭh'ev'āriyapuggalā |
ādito satta sekkhā ca asekkho cārahāparo ||

227. Ahetukā va labbhanti sattā duggatiyaṃ pana |
tihetukā va labbhanti rūpārūpe sacittake ||

228. Kāmāvacara-devesu ahetuka-vivajjite |
vinipātāsure c'eva mānave ca tayo pi ca ||

229. Ariyānaṃ labbhanti asaññāpāya-vajjite |
puthujjanā tu labbhanti suddhāvāsa-vivajjite ||

230. Suddhāvāsam apāyañ ca hitvā'saññibhavan tidhā |
sotāpannādayo dve pi sesaṭṭhānesu labbhare ||

231. Iti sabbappabhedena bhūmi-puggala-saṅgahaṃ |
utvā viññū vibhāveyyu tattha cittāni sambhavā ti ||

Iti cittavibhāge bhūmi-paggala-kathā niṭṭhitā |
Pañcamo paricchedo |

CHAPTER VI

BHŪMIPUGGALACITTAPAVATTIKATHĀ

232. Kāma-sugatiyaṃ honti mahāpākā[1] yathārahaṃ |
mahaggata-vipākā ca yathāsandhi-vavatthiyā ||

233. Voṭṭhabba-kāma-puññāni viyuttāni ca diṭṭhiyā |
uddhacca-sahitañ ceti honti sabbatha cuddasa ||

234. Santīraṇa-manodhātu-cakkhu-sota-manā pana |
dasa cittāni jāyanti sabbatthārūpa-vajjite ||

235. Diṭṭhigata-sampayuttā vicikicchā-yutā tathā |
pañca sabbattha jāyanti suddhāvāsa-vivajjite ||

236. Dosamūla-dvayañ ceva ghānādi-ttaya-mānasā |
aṭṭha sabbattha jāyanti mahaggata-vivajjite ||

237. Catutthārūppa-javanaṃ anāgāmi-phalādayo |
mahākiriyā ca jāyanti terasāpāya-vajjite ||

238. Heṭṭhāruppa-javā dve dve chāpāyupari-vajjite |
sita-rūpa-javā honti arūpāpāya-vajjite ||

239. Sotāpattiphalādīni suddhāpāya-vivajjite |
paṭhamānuttaraṃ suddhāpāyārūpa-vivajjite ||

240. Avatthābhūmi-bhūtattā na gayhanti anuttarā |
ekavokāra-bhūmi ca rūpamattā na gayhati ||

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[1] Another reading 'kāmapākā'.

241. Sabhummā sabbabhummā ca eka-dvi-ttaya-vajjitā |
tathārūpa-suddhāvāsa-brahmāpāya-vasā ti ca ||

242. Mānasā pañca koṭṭhāsā sattarasa catuddasa |
chattiṃsat'ekavīsā ca ekañ ceva yathākkamaṃ ||

243. Aṭṭhārasā pi hont'ete navadhā pi pun'ekadhā |
catudhā tividhā ceva ekadhā ti ca bhedato ||

244. Terasāpi ca koṭṭhāsā bhavant'ekatibhūmakā |
cha satt'ekādasa sattarasa-bhūmaka-mānasā ||

245. Eka-dvaya-ti-catukka-pañcakādhika-vīsajā |
chabbīsatiṃsajā ceti yathānukkamato bhave ||

246. Cattāri puna cattāri ekam aṭṭha'ṭṭha c'ekakaṃ |
cattār'ekādasa dve dve satta tevīsa cuddasa ||

247. Kriyā-java-mahāpākā lokuttara-mahaggatā |
dve paññāsa na labbhanti caturāpāya-bhūmiyaṃ ||

248. Kāmāvacāra-devesu chasu bhumme ca mānave |
kāma-sugatiyaṃ natthi nava pākā mahaggatā ||

249. Dosamūla-mahāpākā ghānādi-ttaya-mānasā |
natth'ārūpa-vipākā ca vīsati rūpa-bhūmiyaṃ ||

250. Kaṅkhā-diṭṭhi-yutā pañcārūpapākā catubbidhā |
pañcādonuttarā ceva suddhāvāsena labbhare ||

251. Ādāvajjanamaggā ca paṭighārūpa-mānasā |
kāmapākā sitārūpe tecattālīsa natthi te ||

252. Sattatiṃsa parittā ca labbhant'āpāya-bhūmiyaṃ |
mānasāsīti labbhanti kāmasugatiyaṃ pana ||

253. Ekūnasattati rūpe suddhe paññāsa pañca ca |
cha-cattālīsa āruppe natth'āsaññīsu kiñci pi ||

254. Itthaṃ eka-dvi-ti-catu-pañca-bhummāni soḍasa |
dasa pañcadas'evātha catuttiṃsa catuddasa ||

255. Apāyāhetukānan tu mahāpāka-kriyā-jave |
hitvā sesaparittāni cittāni pana labbhare ||

256. Dvihetukāhetukānaṃ sesānaṃ kāma-mānasā |
labbhanti pana hitvāna ñāṇapāka-kriyā-jave ||

257. Tihetukānaṃ sattānaṃ tattha tatth'ūpapattiyaṃ |
tattha tatth'ūpapannānaṃ labbhamānāni labbhare ||

258. Tihetukānaṃ sabbe pi mānasāpāya-pāṇinaṃ |
sattatiṃsāvasesānaṃ ekatālīsa niddise ||

259. Putthujjanāna sekkhānaṃ na santi javana-kriyā |
na santi vītarāgānaṃ puññāpuññāni sabbathā ||

260. Kaṅkhā-diṭṭhi-yutā pañca sekkhānaṃ natthi mānasā |
dosamūla-dvayañ cāpi natth'ānāgāmino pana ||

261. Vavatthitā'riyesv eva yathāsakam anuttarā |
maggaṭṭhānaṃ sako maggo natth'aññaṃ kiñci sabbathā ||

262. Puthujjanānaṃ dvinnam pi phalaṭṭhānaṃ yathākkamaṃ |
tatiyassa phalaṭṭhassa catutthassa ca sambhavā ||

263. Tesaṭṭhi c'eva cittāni labbhant'ekūnasaṭṭhi ca |
sattapaññāsa cittāni tepaññāsa ca sabbathā ||

264. Catupaññāsa paññāsa paññāsa-dvaya-hīnakā |
kāmesu tesaṃ sambhonti catutālīsa cakkamā ||

265. Tecattālīsa c'ekūna-cattālīsa yathākkamaṃ |
bhavant'ekūnatālīsa pañcattiṃsa ca rūpīsu ||

266. Sattavīsa ca tevīsa tevīsa ca yathākkamaṃ |
āruppesu pi labbhanti tesam aṭṭhāras'eva ca ||

267. Puthujjanā ca cattāro apāyāhetukādayo |
ariyā ceva aṭṭhā ti dvādasannaṃ vasā siyuṃ ||

268. Chabbidhā citta-koṭṭhāsā eka-puggalikā tathā |
catu pañca cha satt'aṭṭhā puggalaṭṭhā cakkamā ||

269. Chabbīsa cuddasa vātha terasa dve ca mānasā |
dasa sattādhikā c'eva puna sattādhikā dasā ti ||

Iti cittavibhāge bhūmi-puggala-cittappavatti-kathā niṭṭhitā |
Chaṭṭho paricchedo |

CHAPTER VII

Bhūmipuggalasambhavakathā

270. Dvihetukāhetukānaṃ na sampajjati appanā |
arahattañ ca natthī ti natth'eva javana-kriyā ||

271. Ñāṇapākā na vattanti jaḍattā mūla-sandhiyā |
dvihetuka-tadālambanaṃ siyā sugatiyaṃ na vā ||

272. Tihetukānaṃ sattānaṃ samathañ ca vipassanaṃ |
bhāventānaṃ pavattanti chabbīsati pi appanā ||

273. Arahantāna sattānaṃ[1] bhavanti javana-kriyā |
yathā-bhūmi-niyāmena ñāṇapākā ca labbhare ||

274. Vajjhā paṭhama-maggena kaṅkhā-diṭṭhi-yutā pana |
paṭighaṃ tatiyen'eva kammam antena sāsavaṃ ||

275. Tasmā tesaṃ na vattanti tāni cittāni sabbathā |
maggaṭṭhānaṃ tu maggo va nāññaṃ sambhoti[2] kiñci pi ||

276. Ahetuka-vipākāni labbhamānāya vīthiyā |
sabbathā pi ca sabbesaṃ sambhavanti yathārahaṃ ||

277. Pañcadvāre manodvāre dhuvam āvajjanadvayaṃ |
paritta-puññāpuññāni labbhanti lahuvuttito ||

278. Kriyā-javanam appanā natth'āpāyesu kāraṇam |
natthi sahetukā pākā duggatattā hi sandhiyā ||

279. Brahmānaṃ paṭighaṃ natthi jhāna-vikkhambhitaṃ tathā |
heṭṭhā-jhānaṃ virattattā na bhāventi arūpino ||

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[1] Another reading 'arahattañca pattānaṃ'.
[2] Another reading 'saṅgoti'.

280. Pubb'eva diṭṭhasaccā va ariyārūpa-bhūmakā |
tasmādimaggo natth'ettha kāyābhāvā sitaṃ tathā ||

281. Suddhāvāsā pi pattā va heṭṭhānuttara-pañcakaṃ |
sattapāpa-pahīnā ca tasmā natth'ettha tāni ca ||

282. Pañca-dvārika-cittāni dvārābhāve na vijjare |
sahetuka-vipākā ca yathābhūmi vavatthitā ||

283. Sambhavāsambhavañ c'evaṃ utvā puggalabhūmīsu |
labbhamānavasā tattha cittasaṅgaham uddise ||

284. Kusalādippabhedā ca tathā bhūmādi-bhedato |
vatthu-dvārārammaṇato bhūmi-puggalato pi ca ||

285. Vibhāgo yo samuddiṭṭho cittānañ ca tu sambhavā |
ñeyyo cetasikānañ ca sampayogānusārato ti ||

Iti cittavibhāge bhūmi-puggala-sambhava-kathā niṭṭhitā |
Sattamo paricchedo |
Niṭṭhito ca cittavibhāgo ||

II. CETASIKA-VIBHĀGA

CHAPTER VIII

CETASIKA-VIBHĀGE CETASIKASAMPAYOGAKATHĀ

286. Iti citta-vidhim utvā dvepaññāsa vibhāvinā |
ñeyyā cetasi sambhūtā dhammā cetasikā katham ||

287. Phasso ca vedanā saññā cetan'ekaggatā tathā |
jīvitam manasikāro satta sādhāraṇā ime ||

288. Vitakko ca vicāro ca pīti ca viriyam tathā |
chando ca adhimokkho ca cha pakiṇṇaka-nāmakā ||

289. Puññāpuññesu pākesu kriyāsu ca yathāraham |
mānasesu pavattanti vippakiṇṇā pakiṇṇakā ||

290. Saddhā-satindriyañ c'eva hirottappa-bala-dvayam |
alobho ca adoso ca paññāmajjhattatā pi ca ||

291. Aṭṭh'ete uttamā nāma dhammā uttama-sādhanā |
nibbajjāti[1] pavuccanti yugaṭṭhā cha tato pare ||

292. Passaddhi kāya-cittānam lahutā mudutā tathā |
kammaññatā ca pāguññatā ca ujukatā ti ca ||

293. Appamaññā dvayam nāma karuṇā muditā siyum |
sammāvācā ca kammantājīvā ca viratittayam ||

294. Pañcavīsa pan'iccete anavajjā yathāraham |
pāpāhetukamuttesu anavajjesu jāyare ||

295. Lobho doso ca moho ca māno diṭṭhi ca saṁsayo |
thīnamiddhañ ca uddhaccam kukkuccañ ca tathā dasa ||

296. Ahirīkam anottappam issā-macchariyan ti ca |
honti cuddasa sāvajjā sāvajjesv'eva sambhavā ||

297. Dvepaññāsa catuddh'evam dhammā cetasikā ṭhitā |
tesam dāni pavakkhāmi sampayogañ ca saṅgaham ||

298. Satta sādharaṇā sabba-citta-sādhāraṇā tato |
cittena saddhi aṭṭhannam vippayogena katthaci ||

299. Vitakko pañcaviññāṇam dutiyādi-vivajjite |
vicāro pi ca tatth'eva tatiyādi-vivajjite ||

300. Somanassa-yute pīti catuttha-jhāna-vajjite |
viriyam paṭhamāvajja-vipākāhetu-vajjite ||

301. Chando sambhoti sabbattha momūhāhetu-vajjite |
adhimokkho vicikicchā pañca viññāṇa-vajjite ||

302. Cha saṭṭhi pañcapaññāsa sattati c'eva soḷasa |
vīsat'ekādasevātha pakiṇṇaka-vivajjite ||

303. Mānasā pañcapaññāsa savitakkā chasaṭṭhi ca |
savicār'eka-paññāsa sappītika-manā tathā ||

[1] Another reading 'nivajjāti'.

304. Tesattati saviriyā sachand'ekūnasattati |
sādhimokkhā pavuccanti aṭṭhasattati mānasā ||

305. Paññāppamaññā virati hitvā ekūnasaṭṭhīsu |
pāpāhetukamuttesu saddhād'ekūnavīsati ||

306. Dvihetukāhetupāpa-vajjitesu samāsato |
paññā tu jāyate sattacattālīsesu sabbathā ||

307. Mahākriyā-kāma-puññā rūpajhānesu jāyare |
appamaññāṭṭhavīsesu hitvā jhānan tu pañcamaṃ ||

308. Lokuttaresu sabbattha sah'eva viratittayaṃ |
kāmapuññesu sambhoti yathāsambhavato visuṃ ||

309. Viratī appamaññāsu pañcasv'api yathārahaṃ |
kadācid eva sambhoti ekeko va na cekato ||

310. Ahirīkam anottappaṃ moha-uddhaccam eva ca |
pāpa-sādharaṇā nāma cattāro pāpa-sambhavā ||

311. Lobho ca lobha-mūlesu diṭṭhi-yuttesu diṭṭhi ca |
mano-diṭṭhi-viyuttesu diṭṭhi mānā na cekato ||

312. Dosa-mūlesu doso ca issā-macchariyaṃ tathā |
kukkuccam iti cattāro vicikicchā tu kaṅkhite ||

313. Sah'eva thīnamiddhan tu sasaṅkhāresu pañcasu |
iti cuddasa sāvajjā sāvajjesv'eva niṭṭhitā ||

314. Māno ca thīnamiddhañ ca saha vātha visuṃ na vā |
issā-macchera-kukkuccā aññamaññaṃ visuṃ na vā ti ||

Iti cetasika-vibhāge cetasika-sampayoga-kathā niṭṭhitā |
Aṭṭhamo paricchedo |

CHAPTER IX

CETASIKA-VIBHĀGE CETASIKASAṄGAHAKATHĀ

315. Satta sādhāranā c'eva cha dhammā ca pakiṇṇakā |
saddhādi pañcavīs'eti aṭṭhatiṃsa-samissitā ||

316. Kāmāvacāra-puññesu labbhanti paṭhama-dvaye |
sattatiṃseva dutiye paññāmatta-vivajjitā ||

317. Tatiye ca yathāvuttā pītimatta-vivajjitā |
chattiṃseva catutthamhi paññā-pīti-dvayaṃ vinā ||

318. Mahākriyāsu yujjanti hitvā viratiyo tathā |
pañcatiṃsa catuttiṃsa dvayaṃ tettiṃsakaṃ kamā ||

319. Ṭhapetvā appamañā ca mahāpākesu yojitā |
tettiṃsā c'eva dvattiṃsa-dvayekattiṃsakaṃ kamā ||

320. Appamaññā gahetvā na hitvā viratiyo tathā |
pañcatiṃsa eva paṭhame rūpāvacara-mānase ||

321. Vitakkaṃ dutiye hitvā vicārañ ca tato paraṃ |
catutthe pana pītiñ ca appamaññañ ca pañcame ||

322. Yathā vuttā pakārā va catuttiṃsa yathākkamaṃ |
tettiṃsa c'eva dvattiṃsa samatiṃsañ'ca labbhare ||

323. Pañcamena samānā ca ṭhapetvāruppa-mānasā |
bhūmārammaṇa-bhedañ ca aṅgānañ ca paṇītatam ||

324. Appamaññā ṭhapetvā na gahetvā viratittayaṃ |
chattiṃsānuttare honti paṭhama-jhāna-mānase ||

325. Vitakkaṃ dutiye hitvā vicārañ ca tato paraṃ |
pītiṃ hitvā catutthe ca pañcame pi ca sabbathā ||

326. Yathā vuttappakārā va pañcatiṃsa yathākkamaṃ |
catuttiṃsañ ca tettiṃsa yathā tettiṃsa cāpare ||

327. Evaṃ bāvīsati[1] bhedo anavajjesu saṅgaho |
ekūnasaṭṭhi cittesu aṭṭhatiṃsānam īrito ||

328. Virati appamaññā ca gahetvā pana sabbaso |
ekam ekaṃ gahetvā ca paccakkhāya ca sabbathā ||

329. Kāmesu sattadhā puññe catudhā ca kriyā tathā |
rūpa-jhāna-catukke ca kattabbo'yaṃ pi saṅgaho ||

330. Iminā pan'upāyena samasattati bhedato |
anavajjesu viññeyu cittuppādesu saṅgaho ||

331. Iti sabbappakārena anavajja-vinicchayaṃ |
utvā yojeyyu medhāvī sāvajjesu ca saṅgahaṃ ||

332. Satta sādhāraṇā c'eva cha dhammā ca pakiṇṇakā |
cattāro pāpa-sāmaññā dhammā sattaras'ev'ime ||

333. Ekūnavīsāsaṅkhāre paṭhame lobha-diṭṭhiyā |
dutiye lobhamānena yathā vuttā ca tattakā ||

334. Aṭṭhārasa vinā pītiṃ tatiye lobha-diṭṭhiyā |
catutthe pi vinā pītiṃ lobha-mānena tattakā ||

335. Paṭighe ca vinā pītiṃ asaṅkhāre tath'eva te |
labbhanti dosa-kukkucca-macchariyāhi vīsati ||

336. Asaṅkhāresu vuttā ca sasaṅkhāresu pañcadhā |
thīna-middhen'ekavīsa vīsa dve vīsatikkamā ||

337. Chandaṃ pītiñ ca uddhacce hitvā pañcadasa eva te |
hitvā vimokkhaṃ kaṅkhañ ca gahetvā kaṅkhite tathā ||

338. Sattavīsati dhammānam iti dvādasa saṅgahā |
dvādasa puñña-cittesu viññātabbā vibhāvinā ||

339. Hitvā chāniyate dhamme gahetvā ca yathārahaṃ |
catuttiṃsāpi viññeyyā saṅgahā tattha viññunā ||

340. Dvādasākusalesv'eva utvā saṅgaham uttaraṃ |[2]
ñeyyā hetuka-cittesu saṅgahaṃ kamato tathaṃ ||

341. Satta sādharaṇā chanda-vajjitā ca pakiṇṇakā |
hasituppāda-cittamhi dvādas'eva pakāsitā ||

342. Voṭṭhabbe ca vinā pītiṃ viriyaṃ sukhatīraṇe |
ekādasa yathā vuttā dhammā dvīsu pi desitā ||

343. Manodhātuttike c'eva upekkhātīraṇa-dvaye |
dasa honti yathā vuttā hitvā viriyaṃ pītiyo ||

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[1] Another reading 'bavīsadha'.
[2] Another reading 'kathaṃ'.

344. Satta sādhāraṇā eva pañca viññāṇa-sambhavā |
iccāhetuka-cittesu pañcadhā saṅgaho ṭhito ||

345. Iti cetasike dhamme cittesu gaṇite puna |
cittena sahasaṅgayha gaṇeyyā pi ca paṇḍito ||

346. Aṭṭhatiṃsā ti ye vuttā cittena saha te puna |
ekūnacattālīse ti sabbatth'ekādhikan naye ||

347. Bāvīsa'va dasa dve ca pañca ceti yathārahaṃ |
saṅgahā sampayuttānaṃ tālīsekūnakā kathā ||

348. Vitakko ca vicāro ca pīti paññā tathā pana |
appamaññā viratīti nava dhammā yathārahaṃ ||

349. Gahetabbā'panetabbā bhavanti anavajjake |
parivatteti sabbattha vedanā tu yathārahaṃ ||

350. Chandā vimokkha-viriyā saddhād'ekūnavīsati |
phassādayo chaḷe ceti[1] na calant'aṭṭhavīsati ||

351. Teras'eva tu sāvajje chaḷe vāhetu-mānase |
na calanti dasa aññe[2] cuddasā cha ca sambhavā ti ||

Iti cetasika-vibhāge cetasika-kathā niṭṭhitā |
Navamo paricchedo |

CHAPTER X

Cetasika-vibhāge pabhedakathā

352. Ekuppāda-nirodhā ca ekālambana-vatthukā |
sahagatā sahajātā saṃsaṭṭhā sahavuttino ||

353. Tepaññāsa pan'icc'ete sampayuttā yathārahaṃ |
cittacetasikā dhammā aṭṭhārasa vidhā pi ca ||

354. Ekadhā chabbidhā c'eva catudhā sattadhā ṭhitā |
cittuppāda-pabhedena bhinditabbā vibhāvinā ||

355. Aṭṭha dhammāvinibbhogā bhinnāsīti navuttarā |
sattasataṃ dasa dve ca sabbe honti sammissitā ||

356. Santīraṇa-manodhātu sita-voṭṭhabbanā tathā |
apuññā kāmapuññā ca mahāpākā mahākriyā ||

357. Paṭhama-jhāna-dhammā ca lokuttarā mahaggatā |
pañcapaññāsa sabbe pi vitakkā honti bheditā ||

358. Vicārā pi ca te yeva dutiya-jhāna-nāmakā |
ekādasāpare ceti chasaṭṭhi paridīpitā ||

359. Apuññā kāmapuññā ca mahāpākā mahākriyā |
catutthā c'eva cattāro sitañ ca sukhatīraṇaṃ ||

360. Paṭhamādi-tika-jhānā lokuttara-mahaggatā |
icc'evaṃ ekapaññāsa pītiyo honti sabbathā ||

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[1] Another reading 'vāti'.
[2] Another reading 'na calantaññe'.

361. Sita-voṭṭhabbanā dve ca sāvajjā cānavajjakā |
bhinnam evan tu viriyaṃ tesattati vidhaṃ bhave ||

362. Sāvajjā cānavajjā ca momūha-dvaya-vajjitā |
chandā bhavanti sabbe pi saṭṭhi bhedā navuttarā ||

363. Santīraṇa-manodhātu sita-voṭṭhabbanā tathā |
sāvajjā cānavajjā ca vicikicchā vivajjitā ||

364. Adhimokkhā pan'icc'evam aṭṭhasattati bheditā |
tisataṃ navuti dve ca bhinnā honti pakiṇṇakā ||

365. Ekūnasaṭṭhi vā honti saddhād'ekūnavīsati |
sahassañ ca satañ cekaṃ ekūnavīsañ[1] ca sabbathā ||

366. Ñāṇena sampayuttā ca kāme dvādasadhāpare |
pañcatiṃsā ti paññā pi sattatālīsadhā kathā ||

367. Rūpa-jhāna-catukkā ca kāmapuññā mahākriyā |
aṭṭhavīs'appamaññ'evaṃ chappaññāsa bhavanti ca ||

368. Anuttarā kāmapuññā tisso viratiyo pana |
honti soḍasadhā bhinnā aṭṭhatālīsa piṇḍitā ||

369. Pañcavīs'ānavajj'evaṃ sampayuttā catubbidhā |
sahassa dvisatañ c'eva dvi ca sattati bhedato ||

370. Cattāro pāpasamaññā bhinnā dvādasadhā pana |
aṭṭhatālīsadhā honti te sabbe paripiṇḍitā ||

371. Lobho pan'aṭṭhadhā bhinno thīnamiddhañ ca pañcadhā |
catudhā diṭṭhi-māno ca catudhā diṭṭhiyo visuṃ ||

372. Dvidhā dosādi-cattāro vicikicch'ekadhā ti ca |
sāvajjā sattadhā vuttā bhinnāsītik'uttarā ||

373. Iccaṭṭhārasadhā vuttā tepaññāsā pi bhedato |
dvisahassañ catusataṃ bhavant'ekūnasaṭṭhi ca ||

374. Vitakka-vicāra-pīti-sukhopekkhāsu pañcasu |
bhinditvā jhāna-bhedena gahetabbā anuttarā ||

375. Aññatra pana sabbattha natthi bhedappayojanaṃ |
aṭṭh'eva tasmā gayhanti abhedenā ti lakkhaye ||

376. Paṭhamādi catujjhānā lokuttara-mahaggatā |
iccekaṃ ekādasadhā catutālīsa piṇḍitā ||

377. Tevīsa pañcamā c'eti sattasaṭṭhi sammissitā |
appanā tattha sabbā pi aṭṭha-paññāsa dīpitā ||

378. Pañcatiṃs'eva saṅkhepā lokuttara-mahaggatā |
appanā tattha sabbā pi chabbīsati pakāsitā ||

379. Iddhividhaṃ dibbasotaṃ cetopariyanāmakā |
pubbenivāsānussati dibbacakkhū ti pañcadhā ||

380. Abhiññā ñāṇam īrenti rūpāvacara-pañcamā |
kusalañ ca kriyā c'eti bheditaṃ duvidhaṃ pi ca ||

381. Taṃ dvayam pi sammissitvā pañcābhiññā ca lokiyā |
āsavakkhaya-ñāṇañ ca chaḷabhiññā pavuccare ||

382. Lokiyā ca dasābhiññā bhinditvā kusala-kriyā |
sattasattati jhānaṃ aṭṭhasaṭṭhi pan'appanā ||

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[1] Another reading 'ekavīsañ ca'.

383. Sattasattati cittāni catupaññāsa sabbathā |
paritttāni[1] ca cittāni ekatimsa-satam siyun ti ||

Iti cetasika-vibhāge pabheda-kathā niṭṭhitā |
Dasamo paricchedo |

CHAPTER XI

Cetasika-vibhāge rāsisarūpakathā

384. Sabbaṃ sabhāva-sāmañña-visesena yathārahaṃ |
gatarāsivasenātha aṭṭhārasa-vidhaṃ kathaṃ ||

385. Phassa-pañcaka-rāsi ca jhānindriyaṃ athāpare |
magga-phala-hetu-kammapatha-lokiya-rāsayo ||

386. Niravajjā cha passaddhi-ādikā ca satimatā[2] |
yuganaddhā ca samathā tathā yevāpanā ti ca ||

387. Phasso ca vedanā saññā cetanā cittam eva ca |
phassa-pañcaka-rāsīti pañca dhammā pakāsitā ||

388. Vitakko ca vicāro ca pīti cekaggatā tathā |
sukhaṃ dukkhaṃ upekkhā ti satta jhānaṅga-nāmakā ||

389. Saddhindriyañ ca viriyaṃ sati c'eva samādhi ca |
paññā catubbidhā vuttā mano pañcā pi vedanā ||

390. Jīvitindriyaṃ ekan ti cakkhādīni ca sattadhā |
bāvīsatindriyā nāma dhammā soḍasa desitā ||

391. Ādimagge anaññāta-ñassāmītindriyaṃ bhave |
majjhe aññindriyaṃ ante aññātāvīndriyan ti ca ||

392. Paññānuttara-cittesu honti tīṇindriyāni ca |
tihetukesu sesesu ekaṃ paññindriyaṃ mataṃ ||

393. Sukhaṃ dukkhindriyañ c'eva somanassindriyaṃ tathā |
domanassaṃ upekkhā ti pañcadhā vedanā tathā ||

394. Rūpārūpa-vasā dvedhā jīvitindriyaṃ ekakaṃ |
cakkhu-sota-ghāna-jivhā-kāy'itthi-purisindriyā ||

395. Tattha jīvita-rūpañ ca aṭṭh'ettha na tu gayhare |
tasmā nām'indriyān'eva dasa pañca viniddise ||

396. Sammādiṭṭhi ca saṅkappo vāyāmo viratittayaṃ |
sammāsamādhi ca micchādiṭṭhi ca dhammato ||

397. Maggaṅgāni nav'etani dvādasāpi yato dvidhā |
sammā micchā ti saṅkappo vāyāmo ca samādhi ca ||

398. Lokapāla-dukañ c'eva hirottappaṃ athāparaṃ |
ahirīkamānottappaṃ dukaṃ loka-vināsakaṃ[3] ||

399. Pañca saddhādayo c'eti bala-dhammā nav'eritā |
kaṇha-sukka-vasenā pi paṭipakkhe akampiyā ||

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[1] Another reading 'pacitāni'.
[2] Another reading 'sopakārakā'.
[3] Another reading 'vināyakaṃ'.

400. Cha hetu hetu-rāsimhi lobhālobhādikā tikā |
momūho kaṅkhit'uddhaccā tattha vuttā-ti aṭṭhadhā ||

401. Micchādiṭṭhi abhijjhā ca 'byāpādo viratittayaṃ |
sammādiṭṭhi'nabhijjhā ca abyāpādo ca cetanā ||

402. Dasa kammapathān ettha vuttā virati-cetanā |
lokapāla-vināsā ti vuttā loka-dukā dvidhā ||

403. Passaddhi-ādi-yugaḷā niravajjā cha rāsayo |
sati ca sampajaññañ ca upakāra-dukaṃ bhave ||

404. Yuganaddha-dukaṃ nāma samatho ca vipassanā |
paggaho ca avikkhepo samatha-dukam īritaṃ ||

405. Ye sarūpena niddiṭṭhā cittuppādesu tādinā |
te ṭhapetvāvasesā tu yevāpanaka-nāmakā ||

406. Chando ca adhimokkho tatra-majjhattatā tathā |
uddhaccaṃ manasikāro pañcāpaṇṇaka-nāmakā ||

407. Māno ca thīnamiddhañ ca issā macchariyaṃ tathā |
kukkuccaṃ appamaññā ca tisso viratiyo pi ca ||

408. Ete aniyatā nāma ekādasa yathārahaṃ |
tato ca sesā sabbe pi niyatā ti pakittitā ||

409. Keci rāsiṃ na bhajanti keci cāniyatā yato |
tasmā yevāpanāk'eva dhammā soḍasa desitā ||

410. Sattatiṃsāvasesā tu tattha tattha yathārahaṃ |
sarūpen'eva niddiṭṭhā cittuppādesu sabbathā ||

411. Desitānuttar'uddhacce nāmato virat'uddhavā |
tathānuttara-cittesu niyataṃ viratittayaṃ ||

412. Cittaṃ vitakko saddhā ca hirottappa-bala-dvayaṃ |
alobho ca adoso ca lobho doso ca diṭṭhi ca ||

413. Ahirīkamanottappaṃ uddhaccaṃ viratittayaṃ |
soḍas'ete yathāyogaṃ dvīsu ṭhānesu desitā ||

414. Vedanā tīsu viriyaṃ sati ca caturāsikā |
samādhi chasu paññā ca satta ṭhānesu dīpitā ||

415. Ekavīsa pan'iccete savibhattika-nāmakā |
sesā dvattiṃsati dhammā sabbe pi avibhattikā ti ||

Iti cetasika-vibhāge rāsi-sarūpa-kathā niṭṭhitā |
Ekādasamo paricchedo |

CHAPTER XII

Cetasika-vibhāge rāsivinicchayakathā

416. Tattha viññāṇa-kāyā cha sattaviññāṇa-dhātuyo |
phassā cakkhādi-samphassā chabbidhā sattadhā pi ca ||

417. Cakkhu-samphassajādīhi bhedehi pana vedanā |
saññā ca cetanā c'eva bhinnā chadhā ca sattadhā ||

418. Cittuppādesu dhammā ca 'khandhāyatana-dhātuyo |
āhārā ca yathāyogaṃ phassā pañcaka-rāsiyaṃ ||

419. Sabbe saṅgahitā honti tasmā nāma-pariggaho |
mūla-rāsi ca so sabba-saṅgaho ti pavuccati ||

420. Jhāna-rāsimhi pañc'eva dhammā sattappabhedato |
indriyāni ca bāvīsa dhammato pana soḍasa ||

421. Nava maggaṅga-dhammā ca bhinnā dvādasadhā pi te |
chaḷ'eva hetuyo tattha desitā kaṅkhit'uddhavā ||

422. Dasa kammapathā dhammā chaḷ'eva pana desitā |
sesā va dasa dhammehi samānā catu-rāsayo ||

423. Paññā dasavidhā tattha vedanā navadhā ṭhitā |
samādhi sattadhā hoti viriyaṃ pana pañcadhā ||

424. Sati bhinnā catudhā va vitakko tividho mato |
dvidhā cittādayo honti dasa pañc'eva sambhavā ||

425. Sesā dvattiṃsa sabbe pi dhammā ekekadhā pi ca |
hitvā rūpindriyān'ete vibhāgāṭṭhadhā kathaṃ ||

426. Phasso ca cetanā saññā vicāro pīti jīvitaṃ |
niravajjā cha yugaḷā sāvajja-moha-kaṅkhitā ||

427. Yevāpanaka-dhammā ca virat'uddhacca-vajjitā |
dvādasā c'eti sabbe pi dvattiṃs'ekekadhā tathā ||

428. Cittaṃ manindriyaṃ cittaṃ saddhā saddhindriyaṃ balaṃ |
balesu lokiyā vuttā lokiye ca duka-dvaye ||

429. Lobhālobhādikā dve dve cattāro hetu-rāsiyaṃ |
micchādiṭṭhi ca maggaṅge pañca kammapathe pi te ||

430. Yevāpanaka-rāsimhi desitā virat'uddhavā |
magga-hetūsu c'eve'ti dvidhā pañcadasa ṭhitā ||

431. Vitakko jhāna-maggesu tividhā navadhā pana |
vedanā mūla-rāsimhi jhānindriyesu ca ||

432. Indriya-magga-rāsimhi balapiṭṭhi-dukattike |
catudhā sati tatth'eva viriyaṃ pi ca pañcadhā ||

433. Samādhi sattadhā vuttā jhānaṅgesu ca tattha ca |
tatth'eva dasadhā paññā hetu-kammapathesu ca ||

434. Dasa nava satta pañca catu ti dvekadhā ṭhitā |
chaḷ'ekekā pañcadasa dvattiṃsa ca yathākkamaṃ ||

435. Aṭṭha vibhāga-saṅkhepā padāni dasadhā siyuṃ |
tepaññās'eva dhammā ca aṭṭhārasa ca rāsayo ||

436. Iti dhamma-vavatthāne dhamma-saṅgaṇiyaṃ pana |
cittuppāda-paricchede uddesa-naya-saṅgaho ||

437. Padāni caturāsīti desitāni sarūpato |
yevāpanaka-nāmena soḍas'eva yathārahaṃ ||

438. Tattha niyata-nāmāni padān'ekādas'eva tu |
vuttān'ekūna-navuti niyatān'eva sambhavā ||

439. Asambhinna-padān'ettha tepaññās'eva sabbathā |
citta-cetasikānan tu vasena paridīpaye ||

440. Vibhāgapada-dhammānaṃ vasen'evaṃ pakāsito |
citta-cetasikānan tu kamato rāsinicchayo ti ||

Iti cetasika-vibhāge rāsi-vinicchaya-kathā niṭṭhitā |
Dvādasamo paricchedo |

CHAPTER XIII

CETASIKA-VIBHĀGE RĀSIYOGAKATHĀ

441. Iti rāsi-vīthiṃ utvā labbhamānavasā budho |
tesam evātha yogaṃ cittuppādesu dīpaye ||

442. Kāmāvacara-kusalassa paṭhama-dvaya-mānase |
sabbe pi rāsayo honti yathāsambhavato kathaṃ ||

443. Phassā pañcaka-rāsi ca jhāna-pañcaka-rāsi ca |
indiriyaṭṭha-rāsi ca magga-pañcaka-rāsi ca ||

444. Bala-sattaka-rāsi ca hetu-kammapathattikā |
dasāvasesā rāsi ca lokapāla-dukādayo ||

445. Yevāpanaka-navakaṃ niyat'uddhacca-vajjitā |
appamaññā dvayañ c'eva tisso viratiyo ti ca ||

446. Iti satta rās'ev'ete desitā ca sarūpato |
yevāpanaka-rāsi ca labbhant'iṭṭhā rasā pi ca ||

447. Chappaññāsa padān'ettha desitāni sarūpato |
dhammā pana samatiṃsa tattha honti sarūpato ||

448. Tāni yevāpanakehi pañcasaṭṭhi padāni ca |
dhammā c'ekūnatālīsa bhavanti pana sambhavā ||

449. Tattha dvādasa dhammā ca desitā savibhattikā |
avasesā tu sabbe pi avibhattika-nāmakā ||

450. Eka-dvi ca ti-catukka cha sattaṭṭhānikā pana |
sattavīsa ca satteko dvekeko ca yathākkamaṃ ||

451. Niyatā tu catuttiṃsa dhammā va sahavuttito |
yathāsambhava-vuttito pañcadhā niyatā kathā ||

452. Tattha cāniyate sabbe gahetvā ca pahāya ca |
paccekañ ca gahetvā pi sattadhā yojanakkamo ||

453. Satiṃ ekūnatālīsa catuttiṃsa yathākkamaṃ |
pañcakkhattuñ ca yojeyya pañcatiṃsā ti paṇḍito ||

454. Rāsayo ca padān'idha dhammantara-vibhattiyo |
sārupa-yevāpanake niyate yathā ||

455. Yojanā-nayabhedañ ca gaṇanā saṅgahaṭṭhiti |
labbhamānānumānena sallakkhento tahiṃ tahiṃ ||

456. Ñāṇaṃ ñāṇa-viyuttamhi hitvā pītiṃ upekkhite |
vedanā parivattento kāmapuññe ca sesake ||

457. Mahākriye ca yojeyya pahāya viratittayaṃ |
appamaññā ca hitvātha mahāpāke ca yojaye ||

458. Takkādiṃ kamato hitvā sabbattha viratittayaṃ |
pañca'me appamaññāya hitvā rūpe ca yojaye ||

459. Hitvāppamaññā yojaye yathā jhānaṃ anuttare |
lokuttarindriyañ c'eva gahetvā viratittayaṃ ||

460. Jhānāni catutālīsa sukhayuttāni vattare |
upekkhitāni tevīsa pañcama-jhāne ca sabbathā ||

461. Appamaññā viratiyo kāmapuññesu labbhare |
appamaññā rūpajjhāna-catukke ca mahākriye ||

462. Lokuttaresu sabbattha sambhoti viratittayaṃ |
natthi dvayaṃ pi āruppe mahāpāke ca pañcame ||

463. Vitakkādittayaṃ paññā pañca cāniyatā calā |
hāni-buddhi-vasā sesā na calanti kudācanaṃ ||

464. Bāvīsati-vidho c'ettha saṅgaho anavajjake |
dvayaṃ dvayaṃ vasā c'eva jhāna-pañcakato pi ca ||

465. Iti utv'ānavajjesu rāsi-saṅgaha-sambhavaṃ |
sāvajjesu pi viññeyyā viññūnā rāsayo kathaṃ ||

466. Lobha-mūlesu paṭhame phassa-pañcaka-rāsi ca |
jhāna-pañcaka-rāsi ca tath'ev'indriya-pañcakaṃ ||

467. Maggaphala-catukkañ ca hetu-kammapatha-dukā |
lokanāsaka-rāsi ca samatho samathadukā ||

468. Tatra majjhattataṃ hitvā yevāpanaka-nāmakā |
cattāro c'eti labbhanti tatth'ekādasa-rāsayo ||

469. Dvattiṃs'eva padān'ettha desitāni sarūpato |
tāni yevāpanakehi chattiṃs'eva bhavanti ca ||

470. Asambhinnapadān'ettha samavīsati sambhavā |
savibhattika-nāmā ca nava dhammā pakāsitā ||

471. Eka-dvaya-ti-catukka-chaṭṭhāna niyatā pana |
ekādasa chaḹekā ca kamen'eko pun'ekako ||

472. Natth'evāniyatā h'ettha yevāpanaka-nāmakā |
yojanā-nayabhedo ca tasmā tattha na vijjati ||

473. Māno ca thīnamiddhañ ca issā-macchariyaṃ tathā |
kukkuccaṃ iti sāvajje chaḷ'evāniyatā matā ||

474. Māno-diṭṭhi-viyuttesu sasaṅkhāresu pañcasu |
thīnamiddhaṃ tayo sesā paṭigha-dvaya-yogino ||

475. Iccevam aṭṭha sāvajjā anavajjāṭṭhavīsati |
chattiṃsa mānasā sabbe hont'āniyata-yogino ||

476. Tehi yuttā yathāyogaṃ eka-dvittaya-pañcahi |
dve dvāvīsaṃ tayo c'eva nava cāṭha yathākkamaṃ ||

477. Iti vuttānusāreṇa labbhamānavasā pana |
tadaññesu pi yojeyya sāvajjesu yathākkamaṃ ||

478. Lobha-mūlesu lobhañ ca dosañ ca paṭigha-dvaye |
moha-mūle kaṅkh'uddaccaṃ gahetvā hetu-rāsiyaṃ ||

479. Diṭṭhiṃ diṭṭhi-viyuttamhi hitvā pītiṃ upekkhite |
vedanaṃ parivattento dosa-mūle ca paṇḍito ||

480. Tathā kammapathaṃ diṭṭhiṃ pītiṃ chandañ ca momūhe |
kaṅkhite adhimokkhañ ca hitvā yojeyya rāsayo ||

481. Cittassa ṭhitiṃ pattāsu cittass'ekaggatā pana |
kaṅkhite parihīnā va indriyādīsu pañcasu ||

482. Iti dvādasadhā utvā sāvajjesu pi saṅgahaṃ |
ahetuke pi viññeyyā yathā sambhavato kathaṃ ||

483. Aṭṭhārasa hetukesu pañca viññāṇa-mānase |
phassa-pañcaka-rāsi ca jhānaṭṭhāna-dukaṃ tathā ||

484. Indriyattika-rāsi ca yevāpanaka-nāmako |
eko manasikāro ti cattāro rāsayo siyuṃ ||

485. Asambhinnā pan'aṭṭh'eva dve tattha savibhattikā |
eka-dvaya-ṭikaṭṭhānā chaḷeko ca pun'ekako ||

486. Manodhātuttikāhetu-paṭisandhi-yuge pana |
vitakko ca vicāro ca adhikā jhāna-rāsiyaṃ ||

487. Sukha-santīraṇe pītiṃ dutiyāvajjane pana |
viriyañ ca samādhiñ ca labbhatindriya-rāsiyaṃ ||

488. Adhikā hasite honti pīti ca viriyādayo |
yevāpanādhimokkho ca pañca viññāṇa-vajjite ||

489. Iccānavajje bāvīsa sāvajje dvādasāpare |
yogāhetumhi pañc'ete tālīs'ekūnakā kathā ti ||

Iti cetasika-vibhāge rāsiyoga-kathā niṭṭhitā |
Terasamo paricchedo |

CHAPTER XIV

Cetasika-vibhāge rāsisambhavakathā

490. Nav'eva yevāpanakā aṭṭhārasa ca rāsayo |
navatiṃsati sambhinnā dasa dve savibhattikā ||

491. Eka-dvaya-ti-catu-cha-sattaṭṭhāna-vajjake |
sattavīsati satt'eko dvayam eko pun'ekako ||

492. Das'eva yevāpanakā ekādasa ca rāsayo |
aṭṭhavīsati sambhinnā das'eva savibhattikā ||

493. Eka-dvaya-ti-catukka-chaṭṭhāna-niyatā pana |
aṭṭhārasa ca satt'eko ekacekova pāpake ||

494. Dve yevāpanakā honti rāsayo ca catubbidhā |
teras'ettha asambhinnā tayo va savibhattikā ||

495. Eka-dvaya-tikaṭṭhānā dasa dveko ahetuke |
iccānavajjā sāvajjāhetuke yoga-nicchayo ||

496. Sattā pi natthi sāvajje niravajje pakāsako |
ahetuke ca maggādi-rāsayo natthi cuddasa ||

497. Anavajjā tu sāvajje sāvajjānavajjake |
cittuppādamhi natth'eva natth'obhayamahetuke ||

498. Sāvajjā pana sāvajje anavajjānavajjake |
gahetabbā tu sabbattha sādhāraṇā pakiṇṇakā ||

499. Jhāna-pañcaka-cittesu satta-saṭṭhisu niddise |
jhānaṅga-yoga-bhedena rāsibhedaṃ tahiṃ tahiṃ ||

500. Catu chakkānavajjesu ñāṇa-pītikataṃ tathā |
catuvīsa parittesu catudhā bhedaṃ uddise ||

501. Sarāga-vītarāgānaṃ appamaññā pavattiyaṃ |
karuṇā muditā honti kāma-puñña-mahākriye ||

502. Upacārappanā pattā sukhitā satta-gocarā |
tasmā na pañcam'āruppe mahāpākā anuttare ||

503. Sotāpatti-upekkhāsu parikammādi-sambhave |
jhānānaṃ tulya-pākattā tappākesu ca labbhare ||

504. Virati ca sarāgānaṃ pītikammana sambhavā |
sampatte ca samādāne kāma-puññesu labbhare ||

505. Taṃ taṃ dvārika-dussīlya cetan'uccheda-kiccato |
magge ca tulya-pākattā phale ca niyatā siyuṃ ||

506. Pavattākāra-visaya-bhinnā pañcā pi sambhavā |
lokiye labbhamānā pi visuṃ c'eva siyuṃ navā ||

507. Pāpā labbhanti pāpesu satta chakk'ekakā kamā |
sarūpā yev'obhayakā niyataṭṭha chaṭṭh'etare ||

508. Sādhāraṇā ca sabbattha yathā vuttā pakiṇṇakā |
tattha c'ekaggatā natthi indriyādīsu kaṅkhite ||

509. Chandādhimokkhā yevā pi vīs'ekādasa-vajjite |
uddhaccaṃ ekādasesu majjhattaṃ anavajjake ||

510. Sabbattha manasikāro ti-dveka-dvi-tikāpare |
aṭṭh'aṭṭhavīsa catūsu pañcadvīsu yathākkamaṃ ||

511. Samudāya-vasen'ettha uddhacca-viratittayaṃ |
savibhattikaṃ aññattha avibhattikaṃ eva taṃ ||

512. Cittuppādesu ten'etaṃ vibhatti-avibhattikaṃ |
iti sādhu sallakkheyya sambhavāsambhavaṃ budho ti ||

Iti cetasika-vibhāge rāsi-sambhava-kathā niṭṭhitā |
Cuddasamo paricchedo |

CHAPTER XV

Cetasika-vibhāge rāsisaṅgahakathā

513. Tettiṃsa c'eva dvattiṃsa ekatiṃsa ca tiṃsa ca |
ekadvattiṃsa hīnā ca tiṃsa dhammānavajjake ||

514. Dasa dhammā tu sāvajje cha pañca caturādhikā |
ekādasa dasa nava sattadh'āhetuke pana ||

515. Itthaṃ cuddasadhā bhinnā koṭṭhāsā tu sarūpato |
vibhattā tehi yuttā ca cittuppādā yathākkamaṃ ||

516. Tikaṭṭhakā pañcavīsa dasa pañcādhikā nava |
aṭṭhāras'eti satte te anavajjā tath'etare ||

517. Dve cattāro chaḷekaṃ dve pañcātha dasadhāpare |
sāvajjāhetuke c'eti koṭṭhāsā honti cuddasa ||

518. Nava cāpi cha cattāro catu pañca cha sattakā |
nava dve dve tath'eko ca yevāpanaka-saṅgahā ||

519. Tehi yuttā pan'aṭṭhātha vīs'ekatiṃsa mānasā |
dve dve dve tīṇi cekaṃ dve aṭṭhārasa yathākkamaṃ ||

520. Sattatiṃsa kato yāva ekatiṃsānavajjake |
tikaṭṭhādike sattaṭhitā niyata-saṅgahā ||

521. Pāpesu vīsa ce'kūnavīsaṭṭhārasa soḷasa |
catudhā dvīsu catūsu catūsu dvīsu ca ṭhitā ||

522. Eka pañca dasasu ca dvidhāhetukesu ca |
tika dvekādhikā dhammā dasaṭṭha ca yathākkamaṃ ||

523. Pañca dveka dvi ti pañca koṭṭhāsā niyatā ṭṭhitā |
tehi yuttā panaṭṭhātha vīsa dve dve tikekakā ||

524. Pubbāpara-dvayāpuññe kāmapākā ahetuke |
pañcamānuttarāruppe natthāniyata-sambhavo ||

525. Chattiṃsa mānasesv'eva labbhantā niyatā na vā |
tepaññāsāvasesā tu sabbe niyata-yogino ||

526. Niyatāniyate katvā labbhant'obhayatā tathā |
sarūpa yevobhayakā tividh'evan tu saṅgahā ||

527. Ñeyyā-vuttānusārena tehi yuttā va mānasā |
tato puna vibhāveyya sabba-saṅgāhikaṃ nayaṃ ||

528. Ekūnatālīsa kato yāv'ekattiṃsakā ṭhitā |
navadhā anavajjesu tehi yuttā ca mānasā ||

529. Dve cattāro dase vātha tika pañcādhikā dasa |
tevīsa kamato satta dve ca pañca dasāpare ||

530. Dve ca dve tika dve dvekā sāvajjesu ca soḍasa |
ekūnavīsa vīsātha vīseka-dvi-tayādhikā ||

531. Ahetuke pan'aṭṭh'ātha daseka-dvi-tayādhikā |
dasa pañca dvikekā ti bhavant'ekūnavīsati ||

532. Labbhamānānusārena dhammānaṃ pana saṅgaho |
satta vuttanayen'eva viññātuṃ pana viññunā ti ||

Iti cetasika-vibhāge rāsi-saṅgaha-kathā niṭṭhitā |
Pañca-dasamo paricchedo |

CHAPTER XVI

Cetasika-vibhāge cittuppādakathā

533. Cittuppādesu dhammānaṃ iti utvā vinicchayaṃ |
cittuppādānaṃ evātha ñātabbo bheda-saṅgaho ||

534. Vedanāhārato c'eva h'etādhipatito tathā |
jhānindriya-maggabalā yevāpana-pathādito ||

535. Tattha sukhā ca dukkhā ca adukkhamasukhā ti ca |
tisso ca vedanā vuttā sambhogattha-visesato ||

536. Sukhaṃ dukkhaṃ somanassaṃ domanassaṃ athāparaṃ |
upekkhindriyaṃ iccevaṃ pañcindriya-vibhāgato ||

537. Kāya-viññāṇa-yugaḷe sukha-dukkhā hi vedanā |
somanassaṃ domanassaṃ iti nāmaṃ labbhanti na ||

538. Aññattha pana sabbattha sukhā dukkhā ca vedanā |
somanassaṃ domanassaṃ iti nāmaṃ labbhanti ca ||

539. Adukkhi asukhopekkhā majjhattā ti ca vedanā |
pañcapaññāsa-cittesu tadaññesu pakāsitā ||

540. Sukha-dukkhindriya-yuttaṃ kāya-viññāṇaka-dvayaṃ |
domanassindriya-yuttaṃ paṭigha-dvaya-mānasaṃ ||

541. Aṭṭhārasa parittāni catukka jhānaṃ ādito |
somanassindriya-yuttā dvāsaṭṭhi-vidha-mānasā ||

542. Dvattiṃsa ca parittāni tevīsa jhāna-pañcamā |
honti pekkhindriya-yuttā pañcapaññāsa mānasā ||

543. Sukha-yuttā tu tesaṭṭhi dukkha-yuttā tayo tahiṃ |
adukkhamasukha-yuttā pañcapaññās'upekkhakā ||

544. Ojaṭṭhamakarūpañ ca vedanaṃ sandhi-mānasaṃ |
nāmarūpañ ca kamato āharantī ti desitā ||

545. Āhārā kabaḷikāro phassa-sañcetanā tathā |
viññāṇañ c'eti cattāro upatthambhā ca sambhavā ||

546. Cittuppādesu sabbattha āhārā rūpino tayo |
kabaḷikāro āhāro kāme kāyānupālako ||

547. Alobho ca adoso ca amoho ca tathāparo |
lobho doso ca moho ca hetu-dhammā cha desitā ||

548. Kusalākusalā hetū tayo avyākatā ti ca |
navadvādasadhā tattha vipāka-kriyā bhedato ||

549. Dasa pañcādhikā honti bhūmi-bhedā tato tahiṃ |
puñña-pāka-kriyā-bhedā tālīsa catunūnakā ||

550. Santīraṇa-manodhātu pañca viññāṇa-mānase |
voṭṭhabbane ca hasite hetu nāma na vijjati ||

551. Lobha-mūlesu lobho ca moho ca paṭigha-dvaye |
doso moho ca labbhanti moho eko va momūhe ||

552. Ñāṇena vippayuttesu alobhādi-dvayaṃ bhave |
tato sesesu sabbattha alobhādi tayo pi ca ||

553. Tihetukā satta-cattālīsa honti dvihetukā |
bāvīsati dvihetukā aṭṭhārasa ahetukā ||

554. Chando cittañ ca viriyaṃ vimaṃsā ti catubbidhā |
sahajātādhipā dhammā vutt'ādhipa-tayo siyuṃ ||

555. Yamālambaṃ garuṃ katvā nāma-dhammā pavattare |
ārammaṇādhipa-nāmena tadālambanam īritaṃ ||

556. Tihetuka-javesv'eko catusv'api yathārahaṃ |
dvihetukesu sambhoti vimaṃsādhipatiṃ vinā ||

557. Anuttare kāma-puññe tihetuka-mahākriye |
lobha-mūle ca sāvajje labbhat'ālambanādhipo ||

558. Tattha cāniyatā kāme labbhamānā pi labbhare |
mahaggatānuttaresu niyatā va yathārahaṃ ||

559. Kriyā dvihetupaṭighe natth'evālambanādhipo |
momūhāhetuke pāke lokiye ca na koci pi ||

560. Ubhayādhipa-yuttā ca sahajādhipa-yogino |
ubhayāniyatādhipā sahajāniyatādhipā ||

561. Ubhayādhipa-yuttā ca pañcadhā tattha mānasā |
aṭṭha aṭṭhārasavīsaṃ cha sattatiṃsa yathākkamaṃ ||

562. Pañcādhipati-yogā ca caturādhipa-yogino |
tividhādhipa-yuttā ca vimuttā pi ca sabbathā ||

563. Soḷasātha samattiṃsa chaḷ'evātha yathākkamaṃ |
sattatiṃsati-vidhā ti catudhā pi ca saṅgaho[1] ||

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[1] Another reading 'catudihevam pi niddise'.

564. Vīmaṃsādhipa-yuttā ca sahajādhipa-yogino |
ālambādhipa-yuttā ca vippamuttā pi sabbathā ||

565. Catuttiṃsa dvipaññāsa aṭṭhavīsa yathākkamaṃ |
sattatiṃsati c'eveti catudhā pi ca saṅgaho[1] ||

566. Sahajādhipa-laddhā tu dve paññās'eva sabbathā |
ālambanādhipa-laddhā ca ubhayādhipa-lābhino ||

567. Aṭṭhavīs'eva sabbe pi dve paññās'eva sādhipā |
sesā nirādhipā sabbe sattatiṃsā pi sabbathā ||

568. Vedanādivasen'evaṃ utvā bhedaṃ catubbidhaṃ |
jhānindriya-magga-bala-vasenā pi vibhāvaye ||

569. Vitakka-heṭṭh'imaṃ jhānaṃ manoparam manindriyaṃ |
hetuparañ ca maggaṅga-balaṃ vīriyaṃ majjhimaṃ ||

570. Avitakke pakatiyā tasmā jhānaṃ na vijjati |
ahetuke ca maggaṅga-balañ ca vīriye yathā ||

571. Aṭṭha rūpindriyān'ettha agayhant'eva sabbathā |
maggindriya-balaṭṭhesu samādhi ca na kaṅkhite ||

572. Kāma-puññesv'aniyatā viratī pi anuddhatā |
paññānuttara-cittesu indriyattaya-bhājitā ||

573. Sesā vuttānusārena labbhamāna-jhānādikā |
tehi yuttā ca viññeyā cittūppādā yathākkamaṃ ||

574. Somanassa-yuttā kāme lokuttara-mahaggate |
paṭhama-jhāna-cittā ca pañca-jhānaṅgikā matā ||

575. Dukkhūpekkhā-yuttā kāme pañca viññāṇa-vajjitā |
dutiya-jhāna-cittā ca catu-jhānaṅgikā siyuṃ ||

576. Jhānaṅgattaya-saṃyuttā tatiya-jhāna-mānasā |
catuttha pañcamāruppā jhānaṅga-dvaya-yogino ||

577. Pañca-viññāṇa-yugaḷe jhānaṅgaṃ natthi kiñci pi |
itthaṃ jhānaṃ bhedena pañcadhā mānasā ṭhitā ||

578. Ekūnatiṃsati sattatiṃsa c'ekādasāpare |
catuttiṃsa das'evātha gaṇikā tu yathākkamaṃ ||

579. Lokuttaresu sabbesu indriyāni na vuccare |
tihetukesu sabbesu lokiyesu pan'aṭṭhadhā ||

580. Ñāṇena vippayuttesu sattadhā va samuddhare |
sita-voṭṭhabbanā puññe pañcadhā va pakāsaye ||

581. Vicikicchā sahagate catudhā va viniddise |
tiṇindriyāni vuttāni sesā hetuka-mānase ||

582. Aṭṭha c'ekūnatālīsa dvādasa vātha terasa |
ekañ ca soḷasa c'eti chabbidhā tattha saṅgaho ||

583. Paṭhamānuttaraṃ jhānaṃ aṭṭha maggaṅgikaṃ mataṃ |
satta maggaṅgikaṃ nāma sesaṃ jhānaṃ anuttaraṃ ||

584. Lokiyaṃ paṭhamaṃ jhānaṃ tathā kāme tihetukaṃ |
pañca maggaṅgikā nāma cittuppādā pakāsitā ||

585. Sesaṃ mahaggataṃ jhānaṃ sampayuttā ca diṭṭhiyā |
ñāṇena vippayuttā ca catu-maggaṅgikā matā ||

586. Dosa-mūla-dvayañ c'eva uddhacca-sahitaṃ tathā |
diṭṭhiyā vippayuttā ca maggaṅgattaya-yogino ||

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[1] Another reading 'catudihevam pi niddise'.

587. Vicikicchā-sampayutto vutto maggo duvaṅgiko |
amaggāhetuko c'eti sattadhā tattha saṅgaho ||

588. Aṭṭha dvattiṃsati c'eva dasa pañcādhikāpare |
tālīsa kamato satta ekañ caṭṭhadasāpare ||

589. Balāni pana satt'eva sabbathā pi tihetuke |
ñāṇena vippayuttesu cha balāni samuddise ||

590. Catudhākusale honti tividhā kaṅkhite pana |
dvi-balaṃ sita-voṭṭhabbaṃ abalaṃ sesaṃ īritaṃ ||

591. Chabbidho saṅgaho tattha satta tālīsatāpare |
dvādas'ekādas'ekaṃ dve soḍase ti yathākkamaṃ ||

592. Itthaṃ pañca cha satta cha-koṭṭhāsā kamato ṭhitā |
catuvīsati sabbe pi jhānaṅgādi vasā kathā ||

Iti cetasika-vibhāge cittuppāda-kathā niṭṭhitā |
Soḍasamo paricchedo |

CHAPTER XVII

Cetasika-vibhage diṭṭhisaṅgahakathā

593. Yevāpanaka-nāmena dhammā chandādayo tathā |
khandhādayo ca koṭṭhāsā uddiṭṭhā hi yathārahaṃ ||

594. Tattha chandādayo dhammā vibhattā va yathārahaṃ |
khandhādi-rāsayo vā pi viññeyyu dāni sambhavā ||

595. Vedanā vedanākkhandho cakkhu-samphassajādikā |
saññā ca saññākkhandho ti chabbidhā pi pakāsitā ||

596. Saṅkhāra-khandha-nāmena sesā cetasikā matā |
vuttā viññāṇakāyā cha viññāṇakkhandha-nāmato ||

597. Rūpakkhandho pun'eko va sampayuttāviyogino |
arūpino ca cattāro pañcakkhandhā pavuccare ||

598. Manāyatana-nāmaṃ tu cittam eva tathāparā |
cakkhu-viññāṇa-dhātādi satta viññāṇa-dhātuyo ||

599. Sabbe cetasikā dhammā dhammāyatana-saṅgahā |
dhammadhātū ti ca vuttā dvipaññāsā pi sabbathā ||

600. Sukhumāni ca rūpāni nibbānañ c'ettha gayhare |
oḷārikāni rūpāni das'āyatana-dhātuyo ||

601. Cakkhu-soṭa-ghāna-jivhā-kāyāyatana-nāmakā |
rupa-sadda-gandha-rasa-phoṭṭhabbāyatanāni ca ||

602. Dvādasāyatanā sabbe hont'aṭṭhārasadhātuyo |
khandhā ṭhapetvā nibbānaṃ natthi paññatti tisupi ||

603. Āhārādi ca koṭṭhāsā pubbe vuttanayā va te |
iti missāka-saṅkhepā viññātabbo vibhāvinā ||

604. Dvādasākusalesv'eva cuddasā pi vavaṭṭhitā |
ye sāvajjā va tesam pi saṅgaho dāni nīyate ||

605. Kāmāsavā bhavāsavā diṭṭhāvijjāsavā ti ca |
cattāro āsavā vuttā tayo dhammā sarūpato ||

606. Āsavā āsavaṭṭhena oghā vuyhanato tathā |
yojentī ti yogā ti te cattāro ca desitā ||

607. Kāmabhavā ca paṭigho māno diṭṭhi ca saṃsayo |
sīlabbata-parāmāso bhavarāgo tathāparo ||

608. Issā-macchariyāvijjā iti saṃyojanā dasa |
aṭṭha dhammā sarūpena abhidhamme pakāsitā ||

609. Issā-macchariyaṃ hitvā katvā mānuddhaccaṃ tahiṃ |
bhinditvā bhavarāgañ ca rūpārūpa-vasā dvidhā ||

610. Pañc'orambhāgiyā c'eva pañc'uddhambhāgiyā ti ca |
dasa saṃyojanā vuttā Sutte satta sarūpato ||

611. Ganthā dhammā ca cattāro tayo dhammā sarūpato |
avijjā kāya-gantho ca vyāpādo ca pavuccati ||

612. Sīlabbataparāmāso kāya-gantho tathāparo |
idaṃ saccābhiniveso iti diṭṭhi vibhedito ||

613. Kāmacchando ca vyāpādo thinamiddham athāparaṃ |
tathā uddhacca-kukkuccaṃ kaṅkhāvijjā ti aṭṭh'ime ||

614. Dhammā nīvaraṇā nāma chadhā ca pana desitā |
micchādiṭṭhi pan'ekā va parāmāso ti vuccati ||

615. Upādānāni cattāri kāmupādādi-nāmakā |
diṭṭhi-sīlabbataṃ attavād'upadānam eva ca ||

616. Lobha-diṭṭhi-vasā dveva tividhā diṭṭhi desitā |
diṭṭhi-sīlabbata-matta-vādo ceti mahesinā ||

617. Lobho doso ca moho ca māno diṭṭhi ca saṃsayo |
thīnaṃ uddhaccaṃ eva'tha lokanāsa-yugaṃ tathā ||

618. Itthaṃ kilesa-vatthuni kilesā ti pakāsitā |
das'ete tu samānā va parato ca sarūpato ||

619. Kāma-rāgo ca paṭigho māno diṭṭhi ca saṃsayo |
bhava-rāgo avijjā ti cha sattānusayā matā ||

620. Gāhā ca palibodhā ca papañcā c'eva maññanā |
taṇhā māno ca diṭṭhi ca diṭṭhi taṇhā ca nissayā ||

621. Parāmās'ekako dve va nissayā maññanā tayo |
āsavogha-yoga-ganthā upādānā ca dubbidhā ||

622. Aṭṭha nīvaraṇā vuttā sattadhā'nusayā kathā |
saṃyojanā kilesā ca das'eva parato ṭhitā ||

623. Eka dvi ti cha satta'ṭṭha dasakā tu yathārahaṃ |
dhammā sarūpato honti yathāvuttesu rāsisu ||

624. Kāma-rāga-bhava-rāgā kāmāsava-bhavāsavā |
rûpa-rāgārūpa-rāga iti lobho vibhedito ||

625. Idaṃ saccābhiniveso diṭṭhi-sīlabbataṃ tathā |
attavādo parāmāso iti diṭṭhi pavuccati ||

626. Diṭṭhi pañcadasa-vidhā lobhaṭṭhārasadhā tahiṃ |
sesā sapararāsīhi samānā dvādasaṭṭhitā ||

627. Ekādasasamuṭṭhāne diṭṭhi-lobhā vavatthitā |
avijjā sattasu vuttā paṭigho pana pañcasu ||

628. Māno ca vicikicchā ca catuṭṭhānesu uddhato |
tīsu dvīsu ca thīnan ti aṭṭh'etesa vibhattikā ||

629. Issā macchera-kukkucca-middha-loka-vināsakā |
chāvibhattika-dhammā ti asambhinnā catuddaso ||

630. Rūparāgārūparāga-kāmāsava-bhavāsavā |
honti diṭṭhi-viyuttesu pubbe vuttanayā pana ||

631. Iti sāvajja-saṅkhepaṃ utvā puna vicakkhaṇo |
bodhipakkhiya-dhammānaṃ saṅgaham pi vibhāvaye ||

632. Yesu saññā-citta-diṭṭhi-vipallāsā yathākkamaṃ |
subhaṃ sukhaṃ niccamattā iti dvādasadhā ṭhitā ||

633. Tattha kāye vedanāsu citte dhammesu ca kkamā |
asubhaṃ dukkhaṃ aniccam anattā pi upaṭṭhitā ||

634. Yathāvutta-vipallāsa-pahāhāya yathārahaṃ |
bhinnā visaya-kiccānaṃ vasena pana sambhavā ||

635. Cattāro satipaṭṭhānā kāyānupassānādayo |
iti vuttā pan'ekā va sammā sati mahesinā ||

636. Uppannānuppanna-pāpa-pahānānuppannāya ca |
anuppannuppanne hi vā nibbatti abhivuddhiyā ||

637. Padahantassa vāyāmo kiccā-bhoga-vibhāgato |
sammappadhānā cattāro iti vuttā mahesinā ||

638. Chando ca viriyaṃ cittaṃ vimaṃsā ti ca tādinā |
cattāro iddhipādā ti vibhattā caturādhipā ||

639. Saddhindriyañ ca viriyaṃ sati c'eva samādhi ca |
paññindriyañ ca pañc'eva bodhipakkhiya-saṅgahe ||

640. Indriyāni indriyaṭṭhena balaṭṭhena balāni ca |
iti bhinnā vibhattā ca duvidhā pi mahesinā ||

641. Sati ca dhammavicayo tathā viriya-pītiyo |
passaddhi ca samādhi ca upekkhā ti ca tādinā ||

642. Desitā satta bojjhāṅgā bujjhantassa sabhāvato |
kāya-citta-vasā bhinnaṃ katvā passaddhiṃ ekakaṃ ||

643. Sammādiṭṭhi ca saṅkappā vāyāmo viratittayaṃ |
sammāsati samādhi ca maggo aṭṭhaṅgiko mato ||

644. Iti satt'eva saṅkhepā sattatiṃsa pabhedato |
ekaṃ katvāna passaddhiṃ asambhinnā catuddasa ||

645. Navadhā vīriyaṃ vuttaṃ chasu rāsīsu pañcasu |
aṭṭhadhā sati sesā tu samānapada-rāsikā ||

646. Pañcasv'eva tu paññā ca samādhi caturāsiko |
saddhā dvīsu vibhattā ti pañc'ete savibhattikā ||

647. Navāvibhattikā sesā chando cittam athāparaṃ |
pīti-passaddhi 'pekkhā ca saṅkappo viratittayaṃ ||

648. Iti vuttanayā sabbe bodhipakkhiya-saṅgahā |
lokuttaresu sambhonti sabbathā pi yathārahaṃ ||

649. Pubbabhāge yathāyogaṃ lokiyesu ca labbhare |
nibbeda-bhāvanā-kāle chabbisuddhi-pavattiyaṃ ||

650. Iti missaka-sāvajjā bodhipakkhiya-saṅgahā |
yevāpanaka-rāsimhi yathā sambhavato ṭhitā ||

651. Kammapathā tu sambhonti puññāpuññesu sabbathā |
apathā ca sucaritā tathā duccaritā pi ca ||

652. Tattha kammapathaṭṭhāne anabhijjhādayo pana |
upacārena vuccanti vipākesu kriyesu vā ti ||

Iti cetasika-vibhāge diṭṭhi-saṅgaha-kathā niṭṭhitā |
Sattarasamo paricchedo |
Niṭṭhito ca sabbathā pi cetasika-vibhāgo ||

III. RŪPA-VIBHĀGA

CHAPTER XVIII

Sarūpakathā

653. Tepaññāsa pan'icc'evaṃ nāma dhammā pakāsitā |
aṭṭhavīsa-vidhaṃ'dāni rûpaṃ nāma kathīyati ||

654. Paṭhav'āpo ca tejo ca vāyo c'eti catubbidho |
cakkhu-sota-ghāna-jivhā kāyo ti pana pañca ca ||

655. Rûpa-sadda-gandha-rasā cattāro ca athāparaṃ |
itthi-pumbhāvayugaṭṭhaṃ jīvitaṃ hadayam pi ca ||

656. Kāya-viññatti cevātha vacî-viññatti ca dvayaṃ |
ākāsadhātu rūpassa lahutā mudutā tassa ||

657. Kammaññatā upacayo santati jaratā pana |
aniccatā ca kabaḷīkārāhāro ti sabbathā ||

658. Aṭṭhavīsa-vidhaṃ hoti rūpam etaṃ sarūpato |
tassa lakkhaṇa-bhedena sabhāvañ ca vibhāvaye ||

659. Sandhāraṇaṃ tu paṭhavī-dhātu kakkhaḷa-lakkhaṇā |
ābandhanam āpodhātu āpaggharaṇa-lakkhaṇā ||

660. Paripācanatā tejo-dhātu uṇhatta-lakkhaṇā |
samudīraṇatā vāyo-dhātu vitthambha-lakkhaṇā ||

661. Sabbathāvinibhuttā pi asammissaka-lakkhaṇā |
taṃ taṃ bhāva-samussanna-sambhāres'upalakkhitā ||

662. Aññamaññen'upatthaddhā sesa-rūpassa nissayā |
catudh'evaṃ kalāpesu mahābhūtā pavattare ||

663. Cakkhu-sambhāra-cakkhumhi sattakkhipaṭalocite |
taṇhā-maṇḍala-majjhamhi pasādeti pavuccati ||

664. Yena cakkhu-pasādena rūpāni anupassati |
parittaṃ sukhumañ c'etaṃ ūkāsira-sam'upamaṃ ||

665. Sotaṃ sotabilass'anto tambalomācite tathā |
aṅguli-vedhanākāre pasādeti pakāsito ||

666. Anto aja-padaṭṭhāne ghānaṃ ghānabile ṭhitaṃ |
jivhā jivhāya majjhamhi uppalākāra-sannibhe ||

667. Icç'evaṃ pana cattāro taṃ taṃ desa-vavatthitā |
kāyappasādopādinne sabbake ti yathākkamaṃ ||

668. Rūpādyābhighātāraha-bhūtānaṃ vā yathārahaṃ |
daṭṭhukāma-nidanādi-kammabhūtānam eva vā ||

669. Pasādalakkhaṇā bhūta-rūpānaṃ bhūta-nissitā |
kappāsa-paṭala-sneha-sannibhā ti ca vaṇṇitā ||

670. Pañcā pi jīvitārakkhā rūpādi-parivāritā |
dhītarā va kumārā va kalāpantara-vuttino ||

671. Rūpaṃ nibhāso bhūtānaṃ sadda-nigghosanaṃ tathā |
gandho ca gandhanaṃ tattha raso ca rasanīyatā ||

672. Bhūtattayañ ca phoṭṭabbaṃ āpodhātu-vivajjitaṃ |
saddo aniyato tattha tadaññe sahavuttino ||

673. Cakkhādi-paṭihanana-lakkhaṇā tu yathākkamaṃ |
pañc'eva pañca viññāṇa-vīhiyā visayā matā ||

674. Itthindriyaṃ pan'itthittaṃ itthibhāvo ti desito |
purisattaṃ tathā bhāvo purisindriya-nāmako ||

675. Taṃ dvayaṃ pan'upādinne kāye sabbattha labbhati |
kalāpantara-tinnañ ca bhinna-santānavatti ca ||

676. Rūpānaṃ kammajātānaṃ anupālana-lakkhaṇam |
jīvitindriya-rūpan ti āyu nāma pavuccati ||

677. Manodhātuyā ca tathā manoviññāṇa-dhātuyā |
nissaya-lakkhaṇaṃ vatthu-rūpaṃ hadaya-nissitaṃ ||

678. Majjhe hadaya-kosamhi aḍḍhappasata-lohite |
bhūtarūpam upādāya cakkhādi viya vattati ||

679. Ākāsadhātu rūpānaṃ paricchedaka-lakkhaṇā |
taṃ taṃ rūpa-kalāpānaṃ pariyanto ti vuccati ||

680. Cittaṃ sahaja-rūpānaṃ kāyassa gamanādisu |
santhambhana-sandhāraṇa-calanassa tu paccayo ||

681. Vāyodhātuvikāro'yaṃ kāya-viññatti-nāmako |
vāyodhātādikānan tu bhūtānam iti kecanā ||

682. Tathā citta-samuṭṭhino vacighosappavattiyaṃ |
upādinna-rūpakāya-ghaṭṭanassa tu paccayo ||

683. Paṭhavīdhātu-vikāro'yaṃ vaciviññatti-nāmako |
paṭhavidhātādikānan tu bhūtānam iti kecanā ||

684. Dve pi kāya-vacikamma-dvārabhūtā yathākkamaṃ |
te pana ghaṭṭanā-hetu-vikārākāra-lakkhaṇā ||

685. Viññāpetîti kāyena vācāya ca vicintitaṃ |
sayañ ca viññāyatîti viññattîti pakittitā ||

686. Lahutā pana rūpānaṃ adandhākāra-lakkhaṇā |
mudutā pi ca rūpānaṃ maddavākāra-lakkhaṇā ||

687. Kammaññatā ca rūpānaṃ yoggatākāra-lakkhaṇā |
gārava-thaddhatā yogga-paṭipakkhā yathākkamaṃ ||

688. Sappāyam utum āhāraṃ labhitvā citta-sampadaṃ |
lahū mudu ca kammaññaṃ yadā rūpaṃ pavattati ||

689. Tathā pavattarūpassa pavattākāra-bheditaṃ |
lahutādvittayam p'etaṃ sahavutti tadā bhave ||

690. Sappāyaṃ paṭivedhāya paṭipattupakāritā |
sākārā rūpa-sampatti paññattā va mahesinā ||

691. Rūpassopacayo nāma rūpassācaya-lakkhaṇo |
pavatti-lakkhaṇā rūpasantatîti pakāsitā ||

692. Rūpam ācayo rūpena jāyati c'upapari- |
pekkhatopacayākārā jāti gayhati yogino ||

693. Anuppabandhākārena jāyatîti sapekkhato |
tadāyaṃ santat'ākārā jāti gayhati tassa tu ||

694. Evam ābhogabhedena jāti-rūpaṃ dvidhā kataṃ |
atthupaladdhibhāvena jāyantaṃ vātha kevalaṃ ||

695. Rūpaṃ vivittokāsassa rūpakaṭṭhena cīyati |
abhāvā punabhāvāya pavattaṃ santatîti ca ||

696. Evam ākārabhedā va sabbākāra-varākāro |
jāti-rūpaṃ dvidhākāsi jāti-rūpa-virocano ||

697. Jaratā navatā hāyā rūpānaṃ pāka-lakkhaṇā |
aniccat'antimappatti paribhijjana-lakkhaṇā ||

698. Iti lakkhaṇa-rūpan tu tividhaṃ bhinna-kālikaṃ |
sabhāvarūpa-dhammesu taṃ taṃ kālopalakkhitaṃ ||

699. Yena lakkhīyati rūpaṃ bhinnākāraṃ khaṇe khaṇe |
vipassanānayatthāya tam iccāha tathāgato ||

700. Kabaḷīkāro āhāro yāpetabboja-lakkhaṇo |
āhāro sendriya-jāto rūpakāyānupālako ||

701. Iccevaṃ saparicchedā savikārā salakkhaṇā |
akiccapaṭivedhāya dayāpannena tādinā ||

702. Tattha tattha yathāyogaṃ desitā ti pakāsitā |
rūpadhammā sarūpena aṭṭhavīsati sabbathā ||

703. Katvāna jātim ekan tu tatthopacaya-santatiṃ |
sattavīsati rūpāni bhavantîti viniddise ||

704. Bhūtattayan tu phoṭṭhabbaṃ katvā chabbīsadhā pi ca |
ubhayaṃ jāti phoṭṭhabbaṃ gahetvā pañcavīsati ||

705. Rūpadhammānaṃ icc'evaṃ vibhāveyyu visārado |
sarūpaṃ nāma saṅkhepaṃ sabhāvañ ca salakkhaṇan ti ||

Iti rūpavibhāge sarūpakathā niṭṭhitā |
Aṭṭhārasamo paricchedo |

CHAPTER XIX

Rūpavibhāge pabhedakathā

706. Aṭṭhavīsavīdham p'etaṃ rūpaṃ dāni yathārahaṃ |
bhūta-rūpādi-bhedehi vibhajeyyu vicakkhaṇo ||

707. Paṭhavādikam idan ti bhūtarūpaṃ catubbidhaṃ |
upādārūpam aññaṃ tu catuvīsatividhaṃ bhave ||

708. Pañcavidham pi cakkhādi-rūpam ajjhattikaṃ mataṃ |
tevīsatividhaṃ sesaṃ bāhiran ti pavuccati ||

709. Rūpa-sadda-gandha-rasa-phoṭṭhabbā satta pañcadhā |
pañcappasāda-visayā pañcārammaṇa-nāmakā ||

710. Ekavīsatividhaṃ sesaṃ dhammārammaṇa-saṅgahaṃ |
manoviññāṇa-viññeyuṃ manodvārassa gocaraṃ ||

711. Pasādā visayā c'eva pañcakā dve pi sambhavā |
dvādasā pi sarūpena dasāyatana-dhātuyo ||

712. Yadedaṃ pana sabbam pi rūpaṃ sappaṭighaṃ mataṃ |
tad evoḷarikaṃ nāma santike ti pavuccati ||

713. Sesam appaṭighaṃ nāma dhammāyatana-dhātu ca |
sukhumañ c'eva rūpañ ca rūpaṃ soḍasadhā ṭhitaṃ ||

714. Chabbidhā vatthu-rūpaṃ tu pasāda-hadayam pi ca |
avatthu-rūpaṃ sesaṃ tu dvāvīsatividhaṃ bhave ||

715. Pasādā c'eva viññatti dvāra-rūpaṃ tu sattadhā |
sesam advāra-rūpaṃ tu ekavīsavīdhám pi ca ||

716. Pasādā bhāvayugaḷaṃ jīvitañ ceti aṭṭhadhā |
indriya-rūpam aññaṃ tu vīsadhānindriyaṃ siyā ||

717. Vaṇṇo gandho raso ojā bhūtarūpan ti aṭṭhadhā |
avinibbhogam itaraṃ vinibbhogaṃ tu vīsadhā ||

718. Avinibbhoga-rūpāni sadda-vatth'indriyāni ca |
nipphannaṃ aṭṭhārasadhā rūpa-rūpan ti veditaṃ ||

719. Paricchedo panākāso viññatti-lahutādayo |
vikārā lakkhaṇā c'eva rūpass'upacayādayo ||

720. Dasadhā pi anipphannaṃ natth'etaṃ paramatthato |
rūpass'etan ti katvāna rūpam icc'evaṃ vuccati ||

721. Rūpāyatanam ev'ekaṃ sanidassanam īritaṃ |
anidassanam aññaṃ tu sattavīsatividham pi ca ||

722. Kammajaṃ pan'upādinnaṃ anupādinnakāparaṃ |
tividhaṃ cittajañ c'eva utujāhārajan ti ca ||

723. Cakkhu-samphassa-vatthū ti cakkhu-dhātu pakittitā |
na vatthu tassa sesaṃ tu sattavīsatividhaṃ bhave ||

724. Sota-samphassa-vatthādi-vasā ca duvidhā tathā |
tividhā ca vibhāveyyu yathā sambhavato kathaṃ ||

725. Sanidassanarūpañ ca vaṇṇo sampaṭigham pi ca |
anidassanam aññaṃ tu thūlaṃ sappaṭighaṃ bhave ||

726. Anidassanarūpañ ca sesam appaṭigham pi ca |
soḍasā ti ca sabbam pi rūpaṃ tividham uddise ||

727. Apattagāhakaṃ nāma cakkhu-sota-dvayaṃ pana |
sampattagāhakaṃ nāma ghānādittayam īritaṃ ||

728. Agāhakam ato sesaṃ tevīsatividhaṃ bhave |
kiñci sārammaṇaṃ nāma na gayhatîti sabbathā ||

729. Upādā ajjhattikaṃ rūpaṃ upādā bāhiraṃ tathā |
nopādā bāhirañ ceti evam pi tividhaṃ bhave ||

730. Ajjhattikam upādinnaṃ bāhirañ ca tathāparaṃ |
anupādinnakañ ceti evam ādi-vasā pi ca ||

731. Diṭṭhaṃ rūpaṃ sutaṃ saddo gandhādi-tividhaṃ mutaṃ |
viññātam añña-viññeyyuṃ manasā ti catubbidhaṃ ||

732. Rūpārūpaṃ paricchedo vikāro lakkhaṇaṃ kamā |
aṭṭhāras'ekakaṃ pañca caṭukkan ti ca taṃ tathā ||

733. Dvārañ ca hoti vatthu ca na vatthu-dvāram eva tu |
na dvāraṃ vatthum evātha n'obhayan ti ca niddise ||

734. Upādā anupādinnaṃ anupādinnakaṃ tathā |
n'opādā duvidhañ ceti catuddh'evaṃ pi desitaṃ ||

735. Sappaṭiggham upādā ca rūpam appaṭighaṃ tathā |
n'opādā duvidhañ ceti catuddhā evam ādito ||

736. Ekādasekaja-rūpaṃ haday'indriya-navakaṃ |
kammajaṃ cittajañ c'eva tathā viññattikaṃ dvayaṃ ||

737. Saddo cittotujo tasmā rūpam ekaṃ dvijaṃ mataṃ |
cittotāhāra-sambhutaṃ lahutādittayaṃ tijaṃ ||

738. Navākāsāvinibbhogā nava vatth'indriyāni ca |
aṭṭhārasavidhaṃ rûpaṃ kammajaṃ hoti piṇḍitaṃ ||

739. Navākāsāvinibbhogā kammādi-catu-sambhavā |
atha lakkhaṇarûpan ti rûpam evaṃ tu pañcadhā ||

740. Saddākāsāvinibbhogā viññatti-lahutādayo |
pañcadasavidhaṃ rūpaṃ citta-sambhavam uddise ||

741. Saddākāsāvinibbhogā lahutādittayan ti ca |
utusambhavam īrenti rūpaṃ terasadhā ṭhitaṃ ||

742. Paricchedāvinibbhogā lahutādittayam pi ca |
evam āhārajaṃ nāma rūpaṃ dvādasadhā ṭhitaṃ ||

743. Jāti jarā ca maraṇaṃ na kuto ci pi jāyati |
evam pi pañcadhā hoti rūpajātivibhāgato ||

744. Pañcavīsatividhaṃ kammaṃ kāmarūpa-vavatthiyaṃ |
janeti kammajaṃ rūpaṃ kāmarūpa-bhava-dvaye ||

745. Pañcaviññāṇam ārûppa-vipākā sabba sandhiyo |
cuti khīṇāsavasseti soḍasete vivajjaye ||

746. Pañcasattati sesāni cittānimāni sambhavā |
janenti cittajaṃ rūpaṃ pañcavokāra-bhūmiyaṃ ||

747. Janeti utujaṃ rūpaṃ tejodhātu bhava-dvaye |
kāmabhūmiyam ojā tu janetāhārajaṃ tathā ||

748. Kammaṃ janeti rūpāni attajāni khaṇe khaṇe |
cittam uppāda-kālamhi uppādānantaraṃ paraṃ ||

749. Utu-sambhavam īrenti rūpaṃ terasadhā ṭhitaṃ |
paricchedāvinibbhogā lahutādittayaṃ pi ca ||

750. Sandhiyam pi kammajaṃ tu pavatte pi ca sambhavā |
janeti rūpaṃ sesāni vavatthena tu sandhiyaṃ ||

751. Indriyabaddha-santāne kammādi tividham pi ca |
janeti rūpaṃ matake bāhire tu yathārahaṃ ||

752. Iti kammādayo rūpaṃ janenti ca yathā sakaṃ |
sesānam pi ca rūpānaṃ paccayā honti sambhavā ||

753. Iti rūpavibhāgañ ca jātibhedañ ca sambhavā |
janakādippabhedañ ca rūpānaṃ tattha dīpaye ti ||

Iti rūpavibhāge pabhedakathā niṭṭhitā |
Ekūnavīsatimo paricchedo |

CHAPTER XX

RŪPAVIBHĀGE KALĀPAKATHĀ

754. Iti vuttappakārena sabbaṃ rūpam pi vinītaṃ |
sahavutti-niyāmena ekavīsavidhaṃ kathaṃ ||

755. Kammaṃ cittotukāhāra-samuṭṭhānā yathākkamaṃ |
nava cha caturo dve ca kalāpā ekavīsati ||

756. Jīvitañ cāvinibbhoga-rūpāni ca yathākkamaṃ |
cakkhādikehi yojetvā dasakā aṭṭha dīpitā ||

757. Cakkhu-sota-ghāna-jivhā dasakā ca catubbidhā |
kāy'itthi-pumbhava-vatthu dasakā ca tathapare ||

758. Jīvitenāvinibbhoga-rūpāni navakan ti ca |
nav'ete kammajā nāma kalāpā samudīritā ||

759. Avinibbhoga-rūpāni suddhaṭṭhakam athāparaṃ |
kāyaviññatti-navakaṃ kāyaviññattiyā saha ||

760. Vacī-viññatti-dasakaṃ saddena sahavuttito |
lahutād'ekādasakaṃ tiṇṇannaṃ saha sambhavā ||

761. Kāya-viññatti-lahutādīhi dvādasakaṃ bhave |
vacī-viññatti-lahutādīhi terasakaṃ tathā ||

762. Iti cittasamuṭṭhānā kalāpā cha pakāsitā |
rūpākāra-vikāraṃ pi saṅgahetvā yathārahaṃ ||

763. Suddhaṭṭhakan tu paṭhamaṃ saddena navakaṃ bhave |
lahutād'ekādasakaṃ lahutādīhi tīhī ti ||

764. Saddenalahutādīhi tathā dvādasakan ti ca |
kalāpā utusambhūtā catudhā va pakittitā ||

765. Suddhaṭṭhakañ ca paṭhamaṃ āhārajaṃ athāparaṃ |
lahukād'ekādasakaṃ iti dve ojā matā ||

766. Kalāpānaṃ pariccheda-lakkhaṇattā vicakkhaṇā |
na kalāpaṅgam iccāhu ākāsaṃ lakkhaṇāni ca ||

767. Tattha cekūnanavuti tesaṭṭhi ca yathākkamaṃ |
tālis'ekūnavīsā ca kalāpaṅgāni tāni ca ||

768. Lakkhaṇākāsarūpāni kalāpesu tahiṃ tahiṃ |
pañca pañce ti rūpāni tisataṃ soḷasādhikaṃ ||

769. Agahitaggahaṇena aṭṭhavīsavidhāni pi |
rūpakoṭṭhāsa-nāmena pañcavīsati bhāvaye ||

770. Bhūtattayan tu phoṭṭhabbaṃ katvāpacaya-santatiṃ |
jātim ekañ ca katvā vā vinātha hadayaṃ tahiṃ ||

771. Dhamma-saṅganiyaṃ h'etaṃ rūpakaṇḍe sarūpato |
vatthurūpaṃ na niddiṭṭhaṃ Paṭṭhāne desitan tu taṃ ||

772. Dve sadda-navakā ceva tayo suddhaṭṭhakā pi ca |
dve dve cittotusambhūtā eko āhārajo ti ca ||

773. Te samuṭṭhānikā pañca kammajāni nave ti ca |
rūpa-rūpa-vasen'ete kalāpā cuddas'eritā ||

774. Dasakesv'eva saṅgayha jīvitaṃ navakaṃ tahiṃ |
bhāvaddasakam ekam vā katvā vattuṃ vinā tathā ||

775. Saddā cittotujā dveva te samuṭṭhānikā tayo |
sudhaṭṭhakā ca satt'eva kammajā dasakāni ca ||

776. Channavūti-vidhaṃ tattha rūpaṃ bhāsanti paṇḍitā |
agahitaggahaṇena aṭṭhārasa-vidhaṃ bhave ||

777. Tesam eva kalāpānaṃ sattaka-cchakka-pañcakā |
catukkā ca tika-dvikā ekakā ca yathārahaṃ ||

778. Dve satta nava cha tayo tayo pi ca yathākkamaṃ |
cattāro pi catuttiṃsa sahavuttiko rāsayo ||

779. Cakkhu-sota-ghāna-jivhā-kāya-vatthu-vasā siyuṃ |
itthi-pumbhāva-dasaka-sahitā sattakā dvidhā ||

780. Cakkhu-sota-ghāna-hīnā 'paccekaṃ dve bhāvakā |
abhāvato bhāvahīno itthaṃ chakkā pi sattadhā ||

781. Cakkhu-sota-vihīnā ca cakkhu-ghāna-vihīnakā |
sota-ghāna-vihīnā ca sabhāvā dve tayo tayo ||

782. Cakkhād'ekekato hīnā tividhā pi abhāvato |
iccevaṃ pañcakā nāma navakā rāsayo siyuṃ ||

783. Cakkhādittaya-hīnā va ekato dve sabhāvakā |
cakkhādi-ttayato dvīhi tayo hīnā abhāvakā ||

784. Rūpaloke cakkhu-sota-vatthu-jīvita-navakā |
cattāro va kalāpā ti catukkā cha yathārahaṃ ||

785. Jivhā-kāya-vatthu-vasā abhāvo dve sabhāvakā |
kāyabhāva-vatthu-vasā iti honti tayo tikā ||

786. Kāya-vatthu-vasen'eko dve ca cittotusambhavā |
sadda navakaṭṭhakā ti dukā ca tividhā siyuṃ ||

787. Jīvita-navakañ cekaṃ te samuṭṭhānikāni ca |
suddhaṭṭhakāni tīṇī ti cattāro ekakā siyuṃ ||

788. Catuttiṃsa pan'iccete sandhiyañ ca pavattiyaṃ |
rūpa-rūpa-kalāpānaṃ rāsayo honti sambhavā ||

789. Sattati saṭṭhiṃ iccevaṃ ādinā ca yathārahaṃ |
kalāpa-rāsi-rūpāni tattha tattha vibhāvaye ||

790. Soḍasa pañcadase ti ādibheda-vasā pi ca |
agahitaggahanena tattha tattha viniddise ||

791. Catucattālīsa-sataṃ kalāpā honti piṇḍitā |
chabbīsa tattha rūpāni sahassañ ca catussataṃ ||

792. Iccāpāya-catukke ca kāme sugati-sattake |
rūpe ca pañcadasake asaññāpāya-bhūmiyaṃ ||

793. Catu-koṭṭhāsikesv'eva sattavīsavidhesu pi |
jātiṭṭhānesu sattānaṃ sandhiyañ ca pavattiyaṃ ||

794. Indriyabaddha-santāne tathā indriyakamhi ca |
bahi saṅkhāra-santāne matakāye ca sambhavā ||

795. Labbhamāna-kalāpā ca kalāpānañ ca rāsayo |
tattha vitthāra-saṅkhepā rūpānaṃ gaṇanā pi ca ||

796. Ettha rūpā avuttāhi yathāvuttānusārato |
vitthāretvāna viññeyyā sabbathā pi ca viññunā ti ||

Iti rūpavibhāge kalāpakathā niṭṭhitā |
Vīsatimo paricchedo |

CHAPTER XXI

Rūpavibhāga : Uppattikathā

797. Aṭṭhavīsati rūpāni kalāpā c'ekavīsati |
vuttā c'ettāvatā tesaṃ uppādo'dāni nīyate ||

798. Aṇḍjā jalābujā ca saṃsedaj'opapātikā |
icc'uppatti-pabhedena catasso yoniyo matā ||

799. Bhumma-vajjesu devesu p'ete nijjhāma-taṇhike |
nirayesu ca sambhoti yon'ekā v'opapātikā ||

800. Bhumma-deve manussesu tiracchānāsure tathā |
petesu cāvasesesu catasso pi yoniyo ||

801. Tatthaṇḍajā jalābujā gabbhaseyyu samuggamo |
saṃsedajopapātikā opapātika-nāmakā ||

802. Tattha sampuṇṇāyatano gabbhaseyyu samuggamo |
abhāvo dve sabhāvā ca itthi-puṃbhāva-missitā ||

803. Paripuṇṇāparipuṇṇo opapātika-nāmakā |
abhāvo dve sabhāvā ca caturāpāya-bhūmiyaṃ ||

804. Sampuṇṇāyatano v'eso kāme sugatiyaṃ pana |
ādikappe abhāvo ca dve sabhāvā tato paraṃ ||

805. Aparipuṇṇāyatano abhāvo ca mahaggate |
iccevaṃ dasadhā honti sabbā sandhi-samuggamā ||

806. Tatth'eva dasadhā bhinne attabhāva-samuggame |
sandhiyañ ca pavatte ca rūpuppattiṃ vibhāvaye ||

807. Tatthābhāvaka-sattānaṃ gabbhaseyyu samuggame |
kāyavatthu-vasā dveva dasakā honti kammajā ||

808. Rūpa-santati-sīsāni dve ca rūpāni vīsati |
agahitaggahaṇena tatth'ekādasa niddise ||

809. Tato paraṃ pavattimhi vaḍḍhamānassa jantuno |
cakkhu-dasakādayo ca cattāro honti sambhavā ||

810. Iccābhāvaka-sattānaṃ chale v'uttamakoṭiyā |
heṭṭhimakoṭiyā dve ca gabbhaseyyu samuggame ||

811. Cakkhu-sota-ghāna-vasā tattha ti-dveka-hīnakā |
eko tayo tayo ceva siyuṃ ti catupañcakā ||

812. Opapātika-saṅkhāte abhāvaka-samuggame |
jivhā-kāya-vatthu-vasā tayo heṭṭhimakoṭiyā ||

813. Uttamakoṭiyā honti chaḷe vobhinnam antare |
catukka-pañcakā tattha dvekahinā tayo tayo ||

814. Cakkhādayo abhāvānaṃ iccevaṃ pañca saṅgahā |
eka tayo tayo ceko eko ti ca yathākkamaṃ ||

815. Sabhāvakānaṃ dvinnam pi duvidhā sattakādayo |
bhāvādikā yathāvuttā navadhā navadhā siyuṃ ||

816. Sattev'uttamato heṭṭhā ticatukkā tadantare |
catukka-pañcaka-chakkā pañca chakkā pi ca dvidhā ||

817. Tiṇṇannam pi vaseneva sattaka-cchakka-pañcakā |
catukka-tika-dukkā ca cha koṭṭhāsā yathārahaṃ ||

818. Dve satta ca nava pañca tayo ceka yathārahaṃ |
rūpa-santati sīsānaṃ rāsayo sattavīsati ||

819. Kammajātā yathāyogaṃ pavattanti khaṇe khaṇe |
kāmāvacaro sattānaṃ paṭisandhi-pavattiyaṃ ||

820. Tattha santati-sīsāni rūpāni ca yathārahaṃ |
pubbe vuttanayen'eva sabbathā pi viniddise ||

821. Sītuṇho tu samaññātā tejodhātu ṭhitikkhaṇe |
bhūtā sandhikkhane rūpaṃ janeti utujaṭṭhakaṃ ||

822. Paṭisandhim atikkamma cittaṃ cittajam aṭṭhakaṃ |
bhavaṅgādim upādāya janet'uppattiyaṃ pana ||

823. Vuttāhāro ṭhitippatto mātarā ca sayam pi ca |
sarīrānugato hutvā janet'āhārajaṭṭhakaṃ ||

824. Iti suddhaṭṭhakāni ca te samuṭṭhānikāpare |
sadda-viññatti-lahutā sambhave sambhavanti ca ||

825. Itthaṃ catusamuṭṭhānā kalāpā kāmabhūmiyaṃ |
yāvajīvaṃ pavattanti dīpajālā va santati ||

826. Cakkhu-sota-vatthu-vasā dasakā ca tayo paraṃ |
jīvita-navakañ ceva rūpāvacarabhūmiyaṃ ||

827. Honti sandhi-pavattīsu cattāro kammajā sadā |
pubbe vuttanayen' eva pavatte utu-cittajā ||

828. Jīvita-navakañ cekaṃ paṭisandhi-pavattiyaṃ |
pavatte utujañ ceti dvedhāsaññīnam uddise ||

829. Iccuppatti-kamaṃ utvā vibhāveyyu tatoparaṃ |
kalāpānañ ca rūpānaṃ sambhavāsambhavaṃ pi ca ||

830. Indriya-baddha-santāne sabbe sambhonti sambhavā |
kalāpā ceva rūpāni tathā santati rāsayo ||

831. Bahiddhā matakāye ca nopalabbhanti kammajā |
cittojajā kalāpā ca utujā lahutādayo ||

832. Tathā suddhaṭṭhaka-sadda-navakañ c'otu sabbathā |
kalāpā tattha labbhanti dve ca rūpāni uddise ||

833. Te samuṭṭhānikā sabbe kalāpā natthi sandhiyaṃ |
uppādakāle sabbattha jaratāniccatā pi ca ||

834. Kalāpā kammajā santi jāti-rūpañ ca sandhiyaṃ |
rūpāni ca kalāpā ca sabbe pi ca pavattiyaṃ ||

835. Santi sabbāni rūpāni kāmesu catu-sambhavā |
jīvita-navakaṃ hitvā kalāpā honti vīsati ||

836. Dasakesv'eva gahitaṃ visuṃ kāme na labbhati |
jīvita-navakaṃ nāma rūpaloke visuṃ siyā ||

837. Āhāraja-kalāpā ca bhāvā dve cādikappike |
ādikālena labbhanti pacchā labbhanti keci pi ||

838. Ghāna-jivhā-kāya-bhāva-dasakā rūpabhūmiyaṃ |
āhāraja-kalāpā ca na labbhant'eva sabbathā ||

839. Cakkhu-sota-vatthu-saddā kalāpā cittajā pi ca |
asaññibhūmiyaṃ pubbe vuttā pi ca na labbhare ||

840. Kalāpā satta rūpāni pañca rūpesv'asaññīsu |
natth'ekādasa rūpāni kalāp'ekūnavīsati ||

841. Tasmā tevīsa rūpāni kalāpā pana cuddasa |
te samuṭṭhānikā santi rūpāvacarabhūmiyaṃ ||

842. Sattaras'eva rūpāni kalāpā dve dvi-sambhavā |
asaññīnan tu sambhonti natth'ārūpesu kiñci pi ||

843. Uppattikkamaṃ iccevaṃ sambhavāsambhavaṃ pi ca |
kalāpānañ ca rūpānaṃ yathāyogaṃ vibhāvaye ti ||

Iti rūpavibhāge uppatti-kathā niṭṭhitā |
Ekavīsatimo paricchedo |

CHAPTER XXII

Rūpa-vibhāge pakiṇṇakakathā

844. Itthaṃ rūpānam uppattiṃ dīpetvā dāni vuccati |
pavatti-kosallatthāya tatth'evekaṃ pakiṇṇakaṃ ||

845. Duvidhā sandhiyo tattha missāmissa-vibhāgato |
tividhā pi ceka catu pañca vokāra-bhedato ||

846. Rūpamattā asaññīnaṃ nāmābhāvā amissitā |
nāmamattā arūpīnaṃ rūpābhāvā ti ca dvidhā ||

847. Kāmāvacarikā ceva rūpāvacarikā ti ca |
duvidhā missitā ceti bhavanti ca catubbidhā ||

848. Ekacca tu vokārā ca amissā pañca sandhiyo |
Chabbīsati-vidhā missā pañca vokāra-sandhiyo ||

849. Itthaṃ bhūmippabhedena ekatiṃsavidhā pi ca |
santati rāsi-bhedena siyuṃ tiṃsavidhā kathaṃ ||

850. Rūpa-santati-sīsānaṃ rāsayo sattavīsati |
vuttā kāme vasā tesaṃ sattakā kāma-sandhiyo ||

851. Vedanā-saññā-saṅkhāra-viññāṇa-kkhandha-saṅgahā |
sabbatthā pi catasso va nāma santatiyo siyuṃ ||

852. Icc'ubhinnaṃ vasā honti tath'ekādasakādayo |
santati-rāsayo pubbe vibhattā sattakādayo ||

853. Ekādasaka dasaka nav'aṭṭha sattakā siyuṃ |
chakkena saddhiṃ viññeyyā tasmā tattha cha saṅgahā ||

854. Aṭṭha santatiyo honti rūpalokena missitā |
aṭṭhako rāsi tatth'eko tasmā santati vuccati ||

855. Jīvita-navako tveko asaññī paṭisandhiyaṃ |
arūpīnaṃ catasso pi nāma santatiyo siyuṃ ||

856. Icc'ekaka-catukkānaṃ vasena dve amissitā |
aṭṭhavīsañ ca missā ti tiṃs'eva honti sandhiyo ||

857. Ekuppāda-nirodhā ca amissā tattha rāsayo |
missitānaṃ vibhāgo'yaṃ yathāyogaṃ kathīyati ||

858. Uppādaṭṭhiti bhaṅgānaṃ vasā tīṇi khaṇāni pi |
samānān'eva nāmānaṃ ekacittakkhaṇaṃ mataṃ ||

859. Tulyam uppāda-bhavaṅgānaṃ rūpānaṃ pikhaṇa-dvayaṃ |
ekūnapaññāsamattaṃ ṭhitikkhaṇaṃ udīritaṃ ||

860. Nāma-rūpānaṃ uppādo bhavaṅgo pi hi samo mato |
dandhaṃ hi vattikaṃ rūpaṃ nāman tu lahuvattikaṃ ||

861. Tathā hi rūpe tiṭṭhante cittuppādā tu soḍasa |
uppajjitvā pavattitvā vijjanti ca lahuṃ lahuṃ ||

862. Tasmā hi ekapaññāsa-khaṇa-rūpakkhaṇaṃ tathā |
sattarasa cittakkhaṇaṃ tikhaṇan ti ca vuccati ||

863. Cittakkhaṇaṃ hi tiṇṇannaṃ tattha viññattika-dvayaṃ |
lakkhaṇattayaṃ rūpan tu salakkhaṇa-vavatthitaṃ ||

864. Tasmā hitvā dvayañ cetaṃ bāvīsatividhaṃ pi ca |
rūpaṃ nāma catukkañ ca salakkhaṇa-niyāmitaṃ ||

865. Ekuppāda-nirodhā ca tattha tulyakkhaṇā matā |
atulyakkhaṇa-dhammānaṃ siyā bhedaṃ yathārahaṃ ||

866. Paṭisandhikkhaṇe jātaṃ tasmā rūpaṃ tato paraṃ |
sattarasama cittassa bhavaṅgena saha vijjati ||

867. Tassa ṭhitikkhaṇe jātaṃ rūpaṃ pi ca tato paraṃ |
aṭṭhārasama-cittassa uppāde pana bhijjati ||

868. Tassa bhaṅgakkhaṇe jātaṃ rūpaṃ pi ca tato paraṃ |
aṭṭhārasama-cittassa ṭhitikālesu bhijjati ||

869. Tathā dutiya-cittassa uppādamhi samuṭṭhitaṃ |
aṭṭhārasama-cittassa bhavaṅgena saha bhijjati ||

870. Iti vuttaniyāmena sajātikkhaṇato paraṃ |
ṭhatvā ekunapaññāsa khaṇāni puna bhijjati ||

871. Tasmā ekūnapaññāsa kalāpā saha vattare |
eko jāyati eko ca bhijjatīti ca sabbathā ||

872. Eka-santati-sambandhā kalāpā saha kammajā |
yathānupubba-ghaṭitā ekapaññāsa labbhare ||

873. Sattavīsa pan'iccevaṃ kāme dve rūpabhūmiyaṃ |
rūpa-santati-sīsānaṃ rāsayo sattakādayo ||

874. Ekūnatiṃsa sabbe pi kammajātā yathārahaṃ |
ekapaññāsa ghaṭikā pavattanti khaṇe khaṇe ||

875. Tattha sandhikkhaṇe jātaṃ sattarasama-cetaso |
uppāde bhijjat'iccevaṃ vutto Aṭṭhakathānayo ||

876. Taṃ nayaṃ paṭibāhitvā cittena saha bhijjati |
cittena sahajātan ti vuttam ācāriyena hi ||

877. Ānāpāna-takkacārā ekuppāda-nirodhakā |
vuttā hi Yamake kāya-vacī-saṅkhāra-nāmakā ||

878. Cittuppādākkhaṇe jātā utu tassa ṭhitikkhaṇe |
rūpaṃ janeti tatthā pi utu bhaṅgakkhaṇe pi ca ||

879. Anupubbakkamen'evaṃ jātaṃ rūpaṃ tathāparaṃ |
aṭṭhārasama-uppāda-ṭhiti-ādīsu bhijjati ||

880. Itthaṃ kalāpā ghaṭitā utujāhārajā pi ca |
eka-santati-sambandhā ekapaññāsa labbhare ||

881. Kalāpā cittajā yasmā uppādakkhaṇasambhūtā |
ghaṭikā saha labbhanti tasmā sattaras'eva te ||

882. Sabbe pi rūpa-janakā cittuppāde yathāsakaṃ |
janenti ṭhiti-bhavaṅgesu na janentī ti kecanā ||

883. Kusalāvyākatādīnam ekuppāda-nirodhatā |
dhammānaṃ Yamake vuttā iti Pāli vadanti ca ||

884. Kusalādika-sambandhā tattha tattha hi desitā |
iti vatvā pure vuttam icchant'ācariyānayaṃ ||

885. Iccevaṃ catusambhūtā rūpa-santati-rāsayo |
rūpāni ca kalāpā ca ekābaddhā yathārahaṃ ||

886. Suttapavattamattānaṃ[1] Sambuddhānaṃ pi pāṇinaṃ |
yāvamaraṇakālā pi pavattanti nirantaraṃ ||

887. Āyukkhayā ca maraṇaṃ tathā kammakkhayā siyā |
ubhinnaṃ vā khayā cātha upacchedaka-kammunā ||

888. Catudhā pi marantassa tass'evan tu yathārahaṃ |
sattarasa-cittakkhaṇa-matta-sesamhi jīvite ||

889. Uparicculiciltassa sattarasama-cetaso |
ṭhitikālam upādāya na tu jāyati kammajaṃ ||

890. Tass'uppādakkhaṇe jātaṃ rūpañ ca cutiyā saha |
bhijjatīti mato nāma tato hoti sa puggalo ||

891. Cittajāhārajañ cāpi na jāyati tato paraṃ |
utu-sambhava-rūpan tu avasissati vā na vā ||

892. Tato vuttanayen'eva mata-satto yathārahaṃ |
missāmissāhi sandhīhi puna devopapajjati ||

893. Tato vuttanayen'eva ekūnatiṃsa kammajā |
te samuṭṭhānikā pañca catuttiṃsa samissitā ||

894. Kalāpā rāsayo honti sattavīsati bhūmisu |
iti sabba-pakārena rūpadhammā pakāsitā ti ||

Iti rūpavibhāge pakiṇṇakakathā niṭṭhitā |
Dvāvīsatimo paricchedo |
Niṭṭhito ca sabbathā pi rūpavibhāgo ||

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[1] Another reading : Suttamatta pavattanaṃ.

4B

IV. NIBBĀNA-VIBHĀGA

CHAPTER XXIII

Nibbāna-vibhāge mūlavisuddhikathā

895. Ittham cittam cetasikam rūpañ cevā ti saṅkhatā |
vuttā asaṅkhatam dāni nibbānan ti pavuccati ||

896. Sīlavisuddhi ādimhi tato citta-visuddhi ca |
diṭṭhi-visuddhi nāmā ca kaṅkhāvitaraṇā pi ca ||

897. Tato paraṃ maggāmagga-ñāṇadassana-nāmikā |
tathā paṭipadā ñāa-dassanā ñāṇadassanaṃ ||

898. Iccānukkamato vuttā satta honti visuddhiyo |
sattamānuttarā tattha pubbabhāgā cha lokiyā ||

899. Saṃvaro pātimokkho ca tath'ev'indriyasaṃvaro |
ājīva-pārisuddhi ca sīlapaccaya-nissitaṃ ||

900. Iti sīlavisuddhī ti suddhaṃ etaṃ pavuccati |
catu pārisuddhi-mûlaṃ dhutaṅga-parivāritaṃ ||

901. Kasiṇāni dasāsubhā dasānussatiyo pana |
appamaññā ca saññā ca vavatthārūppakā ti ca ||

902. Samathakkammaṭṭhānāni tālīsaṭṭhakathānaye |
Pāliyan tu vibhattāni aṭṭhatiṃsā ti vaṇṇitaṃ ||

903. Paṭhavāpo ca tejo ca vāyo nīlañ ca pītakaṃ |
lohitodātaṃ ākāsaṃ ālokakasiṇan ti ca ||

904. Kasiṇāni das'etāni vuttān'aṭṭhakathānaye |
aṭṭh'eva Pāliyaṃ hitvā ante tu kasiṇa-dvayaṃ ||

905. Uddhamātaṃ vinīlañ ca vipubbakaṃ vikkhāyitaṃ |
vicchiddakañ ca vikhittaṃ hata-vikkhitta-lohitaṃ ||

906. Puḷavakaṃ aṭṭhikañ ceti asubhā dasa desitā |
rūpakāya-vibhāgāya dasa kāya-vipattiyā ||

907. Buddhe dhamme ca saṃghe ca sīle cāge ca attanā |
devat'opasamāyañ ca sattānussatiyo kamā ||

908. Maraṇassati-nāmekā tathā kāyagatā-sati |
ānāpānassaticc'evaṃ dasānussatiyo matā ||

909. Mettā karuṇā muditā upekkhā ti catubbidhā |
vuttā brahmavihārā ca appamaññā ti tādinā ||

910. Ekāhāre paṭikūla-saññā nāmekām eva tu |
catudhātu-vavatthānaṃ catudhātu-pariggaho ||

911. Ākāsānañcāyatanaṃ viññāṇañcam athāparaṃ |
ākiñcaññaṃ tathā nevasaññānāsañña-nāmakaṃ ||

912. Iccānukkamato vuttā arūpajjhānikā pana |
arūpa-kammaṭṭhānāni cattāro pi pakittitā ||

913. Kasiṇāsubha-koṭṭhāse ānāpāne ca sabbathā |
disvā sutvā phusitvā vā parikamman tu kubbato ||

914. Uggaho nāma sambhoti nimittaṃ tattha yuñjato |
paṭibhāgo taṃ ārabbha tattha vattati appanā ||

915. Sādhu sattā sukhī hontu dukkhā muccantu pāṇino |
aho sattā sukhappattā hontu yad icchakā ti ca ||

916. Uddissa vā anodissa yuñjato satta-gocare |
appamaññā pan'appenti anupubbena vattikā ||

917. Kasiṇugghāṭim ākāse paṭhamārūppa-mānase |
tass'eva natthi-bhāve ca tatiyārūppake ti ca ||

918. Yuñjantassa pan'etesu gocaresu catūsu pi |
appenti anupubbena ārūppā pi catubbidhā ||

919. Ānāpānañ ca kasiṇaṃ pañcaka-jhānikaṃ tahiṃ |
paṭhama-jhānikā vuttā koṭṭhāsāsubhabhāvanā ||

920. Sukhita-jhānikā tisso appamaññā ca heṭṭhimā |
upekkhārūppakā pañca upekkhā jhānikā ti ca ||

921. Ekādasakā dasa ca tayo pañce ti sabbathā |
parikamma-vasā tiṃsa cha koṭṭhāsā yathākkamaṃ ||

922. Pañcakādi-sukhopekkhā jhānabhedā catubbidhā |
ekacca tu pañcajhānavasena tividhā siyuṃ ||

923. Rūpārūpavasā dve ca appanāto pun'ekadhā |
icc'evaṃ appanā kammaṭṭhānabhedā samissitā ||

924. Dve ca saññā vavatthānā aṭṭhānussatiyo ti ca |
sesā dasa pavuccanti upācāra-samādhikā ||

925. Parikammopacārānuloma-gotrabhūto paraṃ |
pañcamaṃ vā catutthaṃ vā javanaṃ hoti appanā ||

926. Appanā javanaṃ sabbaṃ lokuttaraṃ mahaggataṃ |
tihetuka-parittāni purimāni yathārahaṃ ||

927. Āvajjanā ca vasitā taṃ samāpajjanā tathā |
adhiṭṭhānā ca vuṭṭhānā paccavekkhaṇa-pañcamā ||

928. Vasitāhi vasibhūtā iti katvāna pañcahi |
bhāventassa pan'appenti uparūpari appanā ||

929. Yuñjantassa tu vuṭṭhāya kasiṇa-jhāna-pañcamā |
pañcābhiññāhi appenti rūpa-saddādi-gocare ||

930. Lokuttarā pan'appenti sabbe nibbāna-gocare |
anicca-dukkhānattā ti bhūmidhamme vipassato ||

931. Tattha ca pādaka-jhānaṃ sammaṭṭha-jhānam eva vā |
ajjhāsayo ca vuṭṭhānagāminī ca vipassanā ||

932. Maggānaṃ jhānabhedāyo yathāyogaṃ niyāmatā |
yathāsakaṃ phalānan tu maggā honti niyāmatā ||

933. Maggānantaraṃ evātha bhūmi-dhamme vipassato |
phala-sammāpattiyam pi appeti phala-mānasaṃ ||

934. Anupubba-samāpattiṃ samāpajjissa vuṭṭhito |
jhānadhamme vipassitvā tattha tatth'eva paṇḍito ||

935. Catutthārūppam appetvā eka-dvi-javanāparaṃ |
nirodhaṃ nāma phusati samāpattiṃ cittakaṃ ||

936. Arahā vā anāgāmī pañca vokāra-bhūmiyaṃ |
yathāsakam phaluppādo vuṭṭhānan ti tato mato ||

937. Appanā pariyosāne siyā sabbattha sambhavā |
bhavaṅgapāto taṃ chetvā jāyate paccavekkhaṇā ||

938. Iti vuttānusārena appanā-naya-saṅgahaṃ |
yathāyogaṃ vibhāveyyu tattha tattha vicakkhaṇo ||

939. Cittavisuddhi nāmāyaṃ cittasaṃklesa-sodhano |
upacārappanā-bhedo samatho pubbabhāgiyo ti ||

Iti nibbāna-vibhāge mūlavisuddhi-kathā niṭṭhitā !
Tevīsatimo paricchedo |

CHAPTER XXIV

Nibbāna-vibhāge pariggahavisuddhikathā

940. Sīlacitta-visuddhīhi yathāvuttāhi maṇḍito |
payogāsayo sampanno nibbānābhirato tato ||

941. Khandhāyatana-dhātādippabhedehi yathārahaṃ |
lakkhaṇa-paccupaṭṭhāna-padaṭṭhāna-vibhāgato ||

942. Pariggahetvā saṅkhāre nāmarūpaṃ yathākathaṃ |
vavatthāpento tatth'evam anupassati paññavā ||

943. Nāmarūpam idaṃ suddhaṃ attabhavo ti vuccati |
natth'ettha koci attāvā satto jīvo ca puggalo ||

944. Yathā pi aṅgasambhārā hoti sadda-ratha iti |
evaṃ khandesu santesu hoti satto ti sammuti ||

945. Khandhāyatana-dhātūnaṃ yathāyogam anukkamo |
abbocchinno pavattanto saṃsāro ti pavuccati ||

946. Iti nānappakārena tebhūmaka-pariggaho |
bhūmi-dhamma-vavatthānaṃ suddha-saṅkhāra-dassanaṃ ||

947. Attadiṭṭhipahānena diṭṭhi-saṃklesa-sodhanaṃ |
diṭṭhi-visuddhi-nāmā ti ñāṇam etaṃ pavuccati ||

948. Pariggahita-saṅkhāro nāmarūpaṃ pattiyā |
tato paraṃ yathāyogaṃ pariggaṇhati paccaye ||

949. Dukkhasamudayo tattha taṇhā saṃsāranāyikā |
samodhāne ti saṅkhāre tattha tatthupapattiyā ||

950. Taṇhā-sambhavam ev'etaṃ tasmā dukkhaṃ pavuccati |
tadappavatti nibbānaṃ maggo taṃ pāpako ti ca ||

951. Catusacca-vavatthāna-mukhen'evam pi paccaye |
pariggaṇhanti ekacce saṅkhārānaṃ athāpare ||

952. Ālokākāsa-vāyāpa-paṭhaviñ c'upanissayaṃ |
bhavaṅga-pariṇāmañ ca labhitvā va yathārahaṃ ||

953. Cha vatthūni ca nissāya cha dvārārammaṇāni ca |
paṭicca manasikāraṃ pavattanti arūpino ||

954. Yathāsaka-samuṭṭhānaṃ vibhāgehi ca rūpino |
pavattanti ekacce ti parigganhanti paccaye ||

955. Avijjā paccayā honti saṅkhārā tu tato tathā |
viññāṇaṃ nāma-rūpañ ca saḍāyatana-nāmakaṃ ||

956. Phasso ca vedanā taṇhā upādānaṃ bhavo tato |
jāti jarāmaraṇañ ca pavattati yathārahaṃ ||

957. Tato soko paridevo dukhañ ceva tathāparaṃ |
domanassaṃ upāyāso sambhoti ca yathārahaṃ ||

958. Ekassa kevalass'evaṃ dukkha-khandassa sambhavo |
paṭiccasamuppādo va natth'añño koci kārako ||

959. Tatthāvijjādayo dve pi addhātīto anāgato |
jātādayo'pare aṭṭha paccupanno ti vaṇṇito ||

960. Puññāpuññāneñjavasā saṅkhārā tividhā tathā |
bhavekadeso kammañ ca kammavaṭṭan ti vuccati ||

961. Avijjā taṇhupādānā klesavaṭṭam athāpare |
vipāka-vaṭṭaṃ sattā pi upapatti-bhavo pi ca ||

962. Avijjā saṅkhārānan tu gahaṇe gahitā va te |
taṇhāpādāna-bhavā ti atīte pañca hetavo ||

963. Taṇhupādāna-bhavānaṃ gahaṇe gahitā va te |
avijjā saṅkhārā ceti paccuppanne pi pañcake ||

964. Viññāṇādisarūpena dassitaṃ phala-pañcakaṃ |
tathā tadeva jātādi-nāmen'ānāgatan ti ca ||

965. Atīte hetavo pañca idāni phala-pañcakaṃ |
idāni hetavo pañca āyatiṃ phala-pañcakaṃ ||

966. Hetu-phalaṃ phala-hetu puna hetu-phalāni ca |
tisandhi catusaṅkhepaṃ vīsat'ākāram abravuṃ ||

967. Atthadhamma-paṭivedha desanānaṃ yathārahaṃ |
gambhīrattā catunnam pi catu-gambhīratā matā ||

968. Ekatta-nānatta-nayā abyāpāra-nayo'paro |
tathevaṃ dhammatā ceti nayā vuttā catubbidhā ||

969. Jarāmaraṇasokādi-pīḍitānambhiṇhaso |
āsavānaṃ samuppādā avijjā ca pavattati ||

970. Avijjā paccayā honti saṅkhārā pi yathā pure |
baddhāvicchedaṃ iccevaṃ bhavacakkam anādikaṃ ||

971. Taṇhāvijjā-nābhikan taṃ jarāmaraṇa-nemikaṃ |
sesākārādi-ghaṭikaṃ tibhava-ratha-yojitaṃ ||

972. Ti addhañ ca ti vaṭṭañ ca tisandhi-ghaṭikaṃ tathā |
catu-saṅkhepa-gambhīra-nayamaṇḍita-desanaṃ ||

973. Vīsat'ākāra-vibhāgaṃ dvādasākāra-saṅgahaṃ |
dhammaṭṭhīti dīpenti idappaccayataṃ budhā ||

974. Paṭiccasamuppādo'yaṃ paccayākāra-nāmato |
saṅkhepato ca vitthārā vividhākāra-bhedato ||

975. Janeti paccay'uppanne avijjādi-pavattiyā |
avijjādi-nirodhena nirodhe ti ca sabbathā ||

976. Paccayappaccayuppanna-vasen'eva pavattati |
saṃsāro'yan ti ekacce pariggaṇhanti paccaye ||

977. Samanta-paṭṭhāna-mahāpakāraṇa-vibhāgato |
ekacce pariggaṇhanti catuvīsati paccaye ||

978. Iti nānāppakārena paccayānaṃ pariggaho |
sappaccaya-nāmarūpaṃ vavatthānan ti veditaṃ ||

979. Idappaccayatā ñāṇaṃ paccayākāra-dassanaṃ |
dhammaṭṭhiti yathābhūta ñāṇadassana-nāmakaṃ ||

980. Kālattaya-vibhāgesu kaṅkhā-saṃklesa-sodhanaṃ |
kaṅkhā-vitaraṇā nāma visuddhīti pavuccatī ti ||

Iti nibbānavibhāge pariggahavisuddhi-kathā niṭṭhitā |
Catuvīsatimo paricchedo |

CHAPTER XXV

Nibbāna-vibhāge vipassanāvisuddhikathā

981. Sīla-citta-diṭṭhi-kaṅkhā-vitaraṇa-visuddhiyo |
patvā kalāpato tāva sammaseyya tato paraṃ ||

982. Kalāpato sammasanaṃ udayabbaya-dassanaṃ |
bhaṅga-ñāṇaṃ bhaya-ñāṇaṃ tath'ādīnava-nibbidā ||

983. Muccitukamyatā-ñāṇaṃ paṭisaṅkhānupassanā |
saṅkhārūpekkhānulomam iccānukkamato ṭhitā ||

984. Vipassanā ti c'akkhātā dasa ñāṇa-paramparā |
lakkhaṇattayamāhacca saṅkhāresu pavattati ||

985. Tasmā kalāpato tāva sammaseyya tilakkhaṇaṃ |
sammasitvā atītādi-khandhāyatana-dhātuyo ||

986. Aniccā te khayaṭṭhena khandhā dukkhā bhayaṭṭhato |
anattā asārakaṭṭhena iccābhiṇhaṃ vicintayaṃ ||

987. Tass'evaṃ sammasantassa upaṭṭhāti ti-lakkhaṇaṃ |
saṅkhāresu tato yogī khaṇasantati addhato ||

988. Paccuppannāna dhammānaṃ udayañ ca vayaṃ tathā |
samudaya-nirodhā ca pañcannaṃ dassitā tathā ||

989. Avijjā-taṇhā-kammānaṃ udayā ca nirodhato |
paññāsākāra-bhedehi anupassati tattha hi ||

990. Rūpassāhārato tiṇṇaṃ phassato nāma-rūpato |
viññāṇass'eti sabbe pi cattālīsa samissitā ||

991. Nibbatti-lakkhaṇam bhaṅga-lakkhaṇañ c'ettha passato |
khaṇatodayato ceti sama paññāsa honti te ||

992. Iti khandha-mukhen'ete vibhattā udayabbayā |
āyatanādi-bhedehi yojetabbā yathārahaṃ ||

993. Udayañ ca vayañ cevaṃ passato tassa yogino |
vibhūtā honti saṅkhārā samuṭṭhāti tilakkhaṇaṃ ||

994. Bodhipakkhiya-dhammā ca te passanti visesato |
tato jāyant'upakleśā dasopakleśa-vatthukā ||

995. Obhāso pīti passaddhi adhimokkho ca paggaho |
sukhaṃ ñāṇam upaṭṭhānam upekkhā ca nikanti ca ||

996. Taṇhā-māna-diṭṭhiggāha-vasena tividhe pi te |
assādento unnamanto mamāyanto kilissati ||

997. Maggaṃ phalañ ca nibbānaṃ patto'smīti akovido |
vekkha-bujjhā ti maññato pappoti adhimāniko ||

998. Maggādayo na hont'ete taṇhā-gāhādi-vatthuto |
taṇhā-māna-diṭṭhiyo c'upakleśā paripanthakā ||

999. Porāṇam eva khandhānaṃ udayabbaya-dassanaṃ |
tilakkhaṇārammaṇato maggo nibbānapaccayo ||

1000. Iti maggam amaggañ ca visodhentassa sijjhati |
visuddhi ca maggāmagga-ñāṇa-dassana-nāmikā ||

1001. Tathāparā visuddhīnaṃ udayabbaya-dassanaṃ |
ādiṃ katvā paṭipadā ñāṇa-dassana-nāmikā ||

1002. Pacchā saṃkleśa-vikkhepa-visuddhantaṃ yathā pure |
paṭipajjati medhāvī udayabbaya-dassanaṃ ||

1003. Iti kh'odayabbayānupassanā ñāṇavīthiyaṃ |
śikkhantassāciren'eva paripakkā vipassanā ||

1004. Pahāy'odaya-vohāraṃ vayam evādhimuccato |
uppādābhogam ohāya bhaṅgam evānutiṭṭhati ||

1005. Tato nijjhara-dhārā va gaṅgāvār'odakaṃ viya |
bhijjamāna-tiṇāni va paṭipajjā sikhā viya ||

1006. Patante ca vayante ca bhijjant'icceva saṅkhate |
passato tassa bhaṅgānupassanā ñāṇaṃ īritaṃ ||

1007. Tato bhayānupassanā sabhayā ti vipassato |
ādīnavānupassanā ñāṇam ādinavā ti ca ||

1008. Nibbidānupassanā ca nibbidantassa yogino |
muccitu-kamyatā ñāṇaṃ tato muccitum icchato ||

1009. Niccā ce na nirujjheyya na bādheyya sukhāyadi |
vase vatteyya attā te tadabhāvā na te tathā ||

1010. Suṭṭhu muccituṃ icc'evaṃ paṭipaccakkhato tato |
paṭisaṇkhānupassanā ñāṇaṃ jātan ti vuccati ||

1011. Sādhukaṃ paṭisaṅkhāya saṅkhāresu tilakkhaṇaṃ |
supariññāta-saṅkhāre tath'eva paṭipassati ||

1012. Aniccā dukkhānattā ca saṅkhārā va na cāparo |
attā vā attanīyaṃ vā nāhaṃ na tu mamā ti ca ||

1013. Tato va tattha majhatto nandirāga-vinissato |
attattanīya-bhāvena saṅkhāresv'ajjhupekkhati ||

1014. Saṅkhār'upekkhā saṅkhātaṃ ñāṇan tassa itīritaṃ |
tato vuṭṭhāna-ghaṭitaṃ anuloman ti vuccati ||

1015. Supariññāta-saṅkhāre susammaṭṭha-tilakkhaṇe |
upekkhantassa tass'eva sikhāpattā vipassanā ||

1016. Saṅkhāra-dhamme ārabbha tāvakālaṃ pavattati |
tīradassi va sakuṇo yāva pāraṃ na passati ||

1017. Yadā passati nibbānaṃ vuṭṭhānagahitā tadā |
vuṭṭhānagāminī nāma sānulomā pavuccati ||

1018. Iti dvīhi visuddhīhi visuddhāya vipassato |
vipassanā paṭipadaṃ puretî ti pavuccatî ti ||

Iti nibbāna-vibhāge vipassanā-vuddhi-kathā niṭṭhitā |
Pañcavīsatimo paricchedo |

CHAPTER XXVI

Nibbāna-vibhāge vuṭṭhānavisuddhikathā

1019. Tass'evaṃ paṭipannassa sikhāpattā vipassanā |
vuṭṭhāna-gāminī nāma yadā hoti tadā pana ||

1020. Parikamm'opacārānuloma-gotrabhuto paraṃ |
maggo tato phalaṃ hoti bhavaṅgā paccavekkhaṇā ||

1021. Parikamm'opacārānuloma-saṅkhata-gocarā |
maggassāvajjanaṃ hutvā nibbāne hoti gotrabhu ||

1022. Catutthaṃ pañcamaṃ vātha chaṭṭhaṃ vāpi yathārahaṃ |
appeti magga-javanaṃ nibbāne sakim eva taṃ ||

1023. Tato phalāni tīṇi dve ekaṃ vātha yathākkamaṃ |
maggāvasesa-nirodha-magga-vuṭṭhāna-vīthiyaṃ ||

1024. Tato bhavaṅgapāto va taṃ chetvā paccavekkhaṇā |
tisso pañcavidhā honti yathāyogaṃ tathā pi ca ||

1025. Maggaṃ phalañ ca nibbānaṃ avassaṃ paccavekkhati |
hīne kilese sese ca paccavekkhati vā na vā ||

1026. Tato ca puna saṅkhāre vipassanto yathā pure |
appeti anupubbena sesa-maggaphalāni ca ||

1027. Tattha vuccanti nibbāna-phala-magga-vipassanā |
suññatā cānimittā ca tathāpaṇihitāni ca ||

1028. Suññatā vipassanādi-nāmena hi vipassati |
vimokkha-mukhabhūtā ti tividhā bhājitā tathā ||

1029. Suññatādika-nāmena vimokkhā tividhā matā |
nibbāna-phala-maggā ca samāpatti-smādhayo ||

1030. Tatth'eva paṭhamabhūmiṃ patto ariyapuggalo |
sattakkhattuparamo so sotāpanno ti vuccati ||

1031. Patto dutiyabhūmiñ ca sakadāgāmi-nāmako |
sakim eva imaṃ lokaṃ āgantvā hoti māṇusaṃ ||

1032. Patto tatiyabhūmiñ ca anāgāmīti vuccati |
brahmalokā anāgantvā idha kāmopapattiyā ||

1033. Patto catutthabhūmiñ ca arahā aggapuggalo |
diṭṭh'eva dhamme dukkhaggiṃ nibbāpetîti vuccati ||

1034. Iti magga-phalaṭṭhānaṃ vasā ariyapuggalā |
dvidhā pi ca catudhā yugā aṭṭha honti vibhāgato ||

1035. Ubhatobhāgavimutta-vibhāgādi-vasā pana |
vibhattā honti satt'ete yathāyogaṃ tathā hi ca ||

1036. Saddhādhurassāniccato vuṭṭhānaṃ dukkhato pi ca |
paññādhurassānattato iti dīpenti paṇḍitā ||

1037. Saddhānusāri-ādimhi majjhe saddhāvimuttako |
ante paññāvimutto va tasmā saddhādhuro siyā ||

1038. Dhammānusāri-ādimhi diṭṭhippatto tatopari |
ante paññāvimutto va hoti paññādhuro pi ca ||

1039. Samatha-yānikā ceva rūpānuttarapādakā |
vipassanā-yānikā ca sabbe sukhavipassakā ||

1040. Dhura-vuṭṭhāna-bhedena honti pañc'eva sabbathā |
ārūppapādakā cāpi ādimhi duvidhā tathā ||

1041. Chasu ṭhānesu majjhake kāyasakkhī ti bhājitā |
ubhatobhāgavimutto arahatte patiṭṭhito ||

1042. Itthaṃ vutta-yānadhura-vuṭṭhānānaṃ vibhāgato |
maggapphala-bhūmiyo ca satt'aṭṭhāriyapuggalā ||

1043. Tattha cānuttara-ñāṇaṃ saccānaṃ paṭivedhakaṃ |
samucchedappahānena klesānusaya-sodhanaṃ ||

1044. Catu-magga-vibhāgena vuṭṭhānan ti pakittitaṃ |
ñāṇadassanavisuddhi nāma hoti tathā pi ca ||

1045. Maggo ca parijānāti dukkhaṃ tebhūmakaṃ tathā |
yathāyogaṃ pajahati taṇhā samudayaṃ pi ca ||

1046. Nirodhaṃ sacchikaroti maggasaccam anuttaraṃ |
bhāvanāvīthim otiṇṇo bhāvetī ti pavuccati ||

1047. Diṭṭhiggata-vicikicchā sīlabbatam asesato |
apāyagamanīyañ ca rāgadosādikattayaṃ ||

1048. Tad ekaṭṭhe kilese ca sahajāta-ppahānato |
pajahati sotāpattimaggo paṭhamabhūmiko ||

1049. Tad ekaṭṭhe pajahati rāgadosādike pi ca |
thūle tu sakadāgāmimaggo dutiyabhūmiko ||

1050. Pajahati anāgāmimaggo niravasesato |
kāma-rāga-byāpāde ca tad ekaṭṭhe ca sambhavā ||

1051. Rūpārūparāgamānuddhaccāvijjā ti pañcakaṃ |
aggamaggo pajahati klese sese ca sabbathā ||

1052. Iti saccapaṭivedhaṃ klesakkhaya-phalāvahaṃ |
maggañāṇaṃ pakāsenti visuddhiṃ sattamaṃ budhā ||

1053. Cha-bbisuddhi-kamen'evaṃ sabbatthāya[1] visuddhiyā |
sattamāyā'nupattabbaṃ nibbānan ti pavuccati ||

1054. Klesakkhayakaraṃ tāṇaṃ saṃsārātikkamaṃ paraṃ |
pāriman tīram abhayaṃ sabbasaṅkhāra-nissaṭam ||

1055. Tena madanimmadanaṃ pipāsavinayādinā |
klesasaṃsāra-saṅkhāra-paṭipakkha-nidassitaṃ ||

[1] Another reading: pattabbāya.

1056. Ajarāmaram accantam anuppādam asankhataṃ |
anuttaram asaṅkhāraṃ anantam atulañ ca taṃ ||

1057. Paramattham anopammaṃ santi appaṭimaṃ sukhaṃ |
nirodha-sacca-nibbānam ekantam amataṃ padaṃ ||

1058. Sopādisesa-nibbāna-dhātu ceva tathāparā |
anupādisesā ceti duvidhā pariyāyato ||

1059. Suññataṃ cānimittañ ca tathāpanihitan ti ca |
attādi-gāhābhāvena tividhā pi ca bhājitaṃ ||

1060. Kleśa-saṃsāra-saṅkhāra-paccanīka-vibhāgato |
bhavakkhayādibhedehi bahudhā pi pavuccati ||

1061. Tad evaṃ accutaṃ dhammaṃ lokuttaraṃ akālikaṃ |
vānābhāvā vānātīto nibbānan ti pakittitaṃ ||

Iti nibbānavibhāge vuṭṭhāna-visuddhi-kathā niṭṭhitā |
Chabbīsatimo paricchedo |
Niṭṭhito ca sabbathā pi nibbānavibhāgo ||

V. PAÑÑATTI-VIBHĀGA

CHAPTER XXVII

PAÑÑATTI-VIBHĀGE PABHEDAKATHĀ

1062. Cittaṃ cetasikaṃ rūpaṃ nibbānaṃ pi bhājitaṃ |
tasmā dāni yathāyogaṃ paññatti pi pavuccati ||

1063. Sā cāyaṃ attha-paññatti nāma-paññatti bhedato |
duvidhā hoti paññatti atthapaññatti tattha ca ||

1064. Satta sambhārasaṇṭhāna saṅghāṭa pariṇāmato |
vikapp'upaṭṭhānā ākāra-vohārābhinivesato ||

1065. Tathā pavatta-saṅketa-siddhā atthā pakappitā |
paññāpīyanti nāmā ti paññattī ti pakittitā ||

1066. Atthāhi paramatthatthā paññattātthā ti ca vidhā |
tattha ca paramatthatthā saccikaṭṭhā salakkhaṇā ||

1067. Paññattatthā saccikaṭṭha-salakkhaṇa-sabhāvato |
aññathā gahitā tan tam upādāya pakappitā ||

1068. Tasmā upādā-paññatti attha-paññatti nāmakā |
paññāpetabba-nāmā va paññattatthā va sabbathā ||

1069. Paramatthā yathāvuttā cittacetasikādayo |
paññattā itthi-purisa-mañca-pīṭha-paṭādayo ||

1070. Yena vuccati taṃ nāmaṃ paññāpetî ti vuccati |
paññattî ti ca sā nama-pañattî ti tato matā ||

1071. Saṅkhā samaññā paññatti vohāro ti ca bhājitā |
catudhā paññāpetabba-paññattî ti hi vaṇṇitā ||

1072. Tato nāmaṃ nāmakammaṃ nāmadheyaṃ athāparaṃ |
nirutti-byañjanam abhilāpo ti pana bhājitā ||

1073. Nāma-paññatti nāmā ti paññatti duvidhā katā |
adhivacana-nirutti paññatti padabhājane ||

1074. Paramattha-paññattatthā duvidhā honti tattha ca |
paññatti-pathā va honti paramatthā salakkhaṇā ||

1075. Paññattatthā paññatti ca paññāpetabba-mattato |
paññattipathā ca nāma-paññattipatha-bhāvato ||

1076. Nāmaṃ pi paññāpetabbaṃ eva kiñcā pi kena ci |
nāmaṃevaṃ petaṃ tattha paññatti ceva vaṇṇitaṃ ||

1077. Paññāpetabba-dhammā ca tesaṃ paññāpitā pi ca |
icchitabbā pi paññattipathā paññatti-nānatā ||

1078. Iti vuttānusārena vuttaṃ aṭṭhakathānaye |
nayaṃ gahetvā etthā pi paññatti duvidhā katā ||

1079. Tasmim pi paramatthā ca saccikaṭṭha-salakkhaṇā |
atthā paññatti-mattā ca attha-paññatti-nāmakā ||

1080. Tesaṃ paññāpikā ceva nāmapaññatti nāmikā |
iccevaṃ vaṇṇanāmagge ñeyattā tividhā katā ||

1081. Paramattha-saccaṃ nāma paramatthā va tattha ca |
saccikaṭṭha-sabhavattā avisaṃvādakā hi te ||

1082. Sammuti-saccaṃ paññatti-dvayaṃ vohāra-vuttiyā |
loka-samaññādhippāyā visaṃvādaka-bhāvato ||

1083. Iti sacca-dvayaṃ petaṃ akkhāsi purisuttamo |
tenāpi nāma saṃviññu vohāreyyubhayaṃ pi vā ||

Iti paññattivibhāge pabhedakathā niṭṭhitā |
Sattavīsatimo paricchedo |

CHAPTER XXVIII

PAÑÑATTI-VIBHĀGE ATTHAPAÑÑATTIKATHĀ

1084. Tattha ca pubbāpariya-pavattakkhandha-sammatā |
viññattindriya-vipphāra-vises'opanibandhanā ||

1085. Deva-yakkha-manussādi nānābhedā salakkhitā |
satta-paññatti nāmāyaṃ sv'āyaṃ sattati sammato ||

1086. Vaṭṭattayaṃ upādāya khandhāyatana-vuttiyā |
kārako bhedako vāyaṃ sandhāvati bhave bhave ||

1087. Tasmā saṃsāram āpanno satto nāma sa puggalo |
aham attāparā itthi puriso ti ca kappito ||

1088. Sv'āyaṃ khandhādito satto añño ti ca na vuccati |
khandhādi-vinimuttassa sattass'eva abhāvato ||

1089. Khandhā khandhānamevāyaṃ satto ti ca na vuccati |
khandha-vohārato tassa añña-vohāra-sambhavā ||

1090. Iccevaṃ khandha-nānatt'ekatta-mutto pi atthato |
tabbisesāvacarita-vohāro ca tu dissati ||

1091. Tenāyaṃ puggalo satto jāyatijjiyyatī ti ca |
miyatî ti ca tassāyaṃ saṃsāro ti pavuccati ||

1092. Mato jāto ca na sv'eva khandhabhedopacārato |
nāparo sv'eva santānabhedābhāvopacārato ||

1093. Nānatt'ekattaṃ iccevaṃ puggalassopacārato |
uccheda-sassatattaṃ vā tasmā nopeti puggalo ||

1094. Iccāyaṃ puggalo nāma satto saṃsāra-kārako |
khandhādikaṃ upādāya paññatto ti pavuccati ||

1095. Tasmā puggala-saṅkhātā saṃsār'opanibandhanā |
satta paññatti nāmā ti viññātabbā vibhāvinā ||

1096. Ajjhattikā ca kesādi-koṭṭhāsā bāhiresu ca |
bhūmi-pabbata-pāsāṇa-tiṇa-rukkha-latādikā ||

1097. Bhūta sambhāra saṇṭhāna vibhāga parikappitā |
saṇṭhāna paññatti nāma thambha kumbhādikā matā ||

1098. Bhūta-sambhāra-nibbatti-vibhāga-parikappitā |
taṃ upādāya sambhāra-paññattî ti pavuccati ||

1099. Bhūta-sambhāra-saṅghāta-visesa-parikappitā |
saṅghāta-paññatti nāma ratha-gehādikā matā ||

1100. Bhūta-sambhāra-visesa-pariṇāma-pakappitā |
pariṇāma-paññattî ti daḍhibhattādikā matā ||

1101. Ittham ajjhatta-bahiddhā dhammā sambhāra-sambhūtā |
santāna-vutti saṅketa-siddhā paññatti pañcadhā ||

1102. Tathā tathā samuppanna-vikappābhoga-sammatā |
vikappa-paññatti nāma kālākāsa-disādikā ||

1103. Taṃ taṃ nimittam āgamma tatopaṭṭhāna kappitā |
upaṭṭhāna-paññattî ti paṭibhāgādikā matā ||

1104. Visesākāramattā pi atthantara pakappitā |
ākāra-paññatti nāma viññatti-lahuṭādikā ||

1105. Taṃ taṃ kāraṇam āgamma tathā vohāra-kappitā |
vohāra-paññatti nāma kathin'āpatti-ādikā ||

1106. Bālo yo so ca me attā so bhavissāmi mañ ca tu |
nicco dhuvo satto ti ādikā pana sabbathā ||

1107. Tabbohāra-nimittānaṃ abhāve pi pavattito |
abhinivesa-paññatti nāma titthiya-kappitā ||

1108. Iccevaṃ loka-sāsana-titthāyatana-kappitā |
santāna-mutta-saṅketa-siddhā atthā pi pañcadhā ||

1109. Sankānavutti santāna-muttabheda-vasā dvidhā |
atthapaññatti nāmāyaṃ dasadhā paridīpitā ||

1110. Iti vuttappakāresu paññatt'atthesu paṇḍitā |
paññatti-mattaṃ sandhāya vohāran ti yathākathaṃ ||

1111. Tad aññe pana bālā ca titthiyā pi akovidā |
paññattim atidhāvitvā gaṇhanti paramatthato ||

1112. Te tathā gahitākārā aññāṇagahitā janā |
micchattābhiniviṭṭhā ca vaṭṭanti bhava-bandhanaṃ ||

1113. Duvidhesu pi atthesu tasmā paṇḍita-jātiko |
paramattha-paññattīsu vibhāgam iti lakkhayeti ||

Iti paññatti-vibhāge atthapaññatti-kathā niṭṭhitā |
Aṭṭhavīsatimo paricchedo |

CHAPTER XXIX

Paññatti-vibhāge nāmapaññattikathā

1114. Nāma-vohāra-saṅketa-kāraṇopanibandhanā |
yathāvuttattha-saddānaṃ antarā cintanāgatā ||

1115. Nāma-paññatti-nāmā'yaṃ attha-sadda-vinissatā |
taṃ dvayābaddha-saṅketa-ñeyyākāropalakkhitā ||

1116. Yā gayhati nāmaghosa-gocaruppanna-vīthiyā |
pavattānantar'uppanna-manodvārika-vīthiyā ||

1117. Mañca-pīṭhādi-saddamhi sota-viññāṇa-vīthiyā |
sutvā tam eva cintetvā manodvārika-vīthiyā ||

1118. Tato saṅketa-nipphannaṃ nāmaṃ cintāya gayhati |
nāma-paññatti-atthā tu tato gayhanti sambhavā ||

1119. Sadda-nāma-attha-paññatti-paramattha-vasena hi |
catudhā tividhā vātha cintanā tattha icchitā ||

1120. Ittham atthakathāmaggam vaṇṇentena hi dassito |
nayo ācarīyen'eti vibhāgoyaṃ pakāsito ||

1121. Natth'aññā kāci viññatti vikāra-sahito pana |
saddo va nāma-paññatti icc'ekaccehi vaṇṇitaṃ ||

1122. Tad etaṃ nāma-paññatti-bhāven'ekavidhaṃ pi ca |
neruttika-yādicchaka-vasā nāmaṃ dvidhā bhave ||

1123. Saññāsu dhātu-rūpāni paccayañ ca tato paraṃ |
katvā vaṇṇāgamādiñ ca sadda-lakkhaṇa-sādhitaṃ ||

1124. Neruttikaṃ udīrenti nāmaṃ yādicchakaṃ padaṃ |
yādicchāya katamattaṃ byañjanattha-vivajjitaṃ ||

1125. Tividham pi tad anvatthādim añcopacārimaṃ |
nibbacanattha-sāpekkhaṃ tatthānvatthaṃ udīritaṃ ||

1126. Yadicchā-katasaṅketaṃ tādim-añcopacārimaṃ |
atambhūtassa tabbhāva-vohāro ti pavuccati ||

1127. Tathā sāmañña-namañ ca guṇanāmañ ca kittimaṃ |
opapātikaṃ iccevaṃ nāmaṃ hoti catubbidhaṃ ||

1128. Mahājana-sammatañ ca anvatthañ ceva tādisaṃ |
tīṇi nāmāni caṇḍādi-nāmam tatthopapātikaṃ ||

1129. Yādicchakam āvatthikaṃ nemittakam athāparaṃ |
liṅgikaṃ ruḍhikañ ceti-nāmaṃ pañcavidhaṃ bhave ||

1130. Yādicchakaṃ yathāvuḍḍhaṃ vacchadammādikam pana |
āvatthikam nemittikaṃ sīlavā-paññavādikam ||

1131. Liṅgikaṃ diṭṭhaliṅgan tu daṇḍichattîti ādikaṃ |
ruḍhikam lesamattena ruḍhaṃ gomahiṃsādikaṃ ||

1132. Vijjamānāvijjamāna-paññattobhayam issitā |
vibhattā nāma-paññatti chabbidhā hoti tattha hi ||

1133. Vijjamāna-paññattîti vijjamānattha-dīpitā |
vuccati khandhāyatana-dhātu-pacñindriyādikā ||

1134. Avijjamāna paññatti-nāmikā paramatthato |
avijjāmānam añcādi attha-paññatti dīpitā ||

1135. Vijjamānena avijjamāna-paññatti-nāmikā |
tevijjo chaḷabhiñño ca sīlavā paññavā pi ca ||

1136. Avijjāmānena vijjamāna-paññatti nāmikā |
itthirūpaṃ itthisaddo itthicittan ti ādikā ||

1137. Vijjamānena tu vijjamāna-paññatti nāmikā |
cakkhuviññāṇañ ca cakkhusamphasso cevaṃ ādikā ||

1138. Avijjamānenāvijjamāna-paññatti-nāmikā |
khattiyaputto brāhmaṇaputto iccevaṃ ādikā ||

1139. Iti vuttānusārena nāma-paññattiyā budho |
sarūpaṃ visayañ ceva vibhāgañ ca vibhāvaye ||

1140. Iccevaṃ paramatthā ca yathāvuttā catubbidhā |
paññatti duvidhā ceti ñeyyatthā chabbidhā matā ti ||

Iti paññatti-vibhāge nāma-paññatti-kathā niṭṭhitā |
Ekūnatiṃsatimo paricchedo |
Niṭṭhito ca sabbathā pi paññatti-vibhāgo ||

NIGAMAKATHĀ

1141. Seṭṭhe Kāñcivare raṭṭhe Kāñcipura-vare[1] vare |
kule sañjātabhūtena bahussutena ñāṇinā ||

1142. Anuruddhenattherena Anuruddha-yasassinā |
Tambaraṭṭhe vasantena nagare Gaja-nāmake[2] ||

1143. Tattha saṃgha-visiṭṭhena yācitena anākulaṃ |
mahāvihāravāsīnaṃ vācanāmagga-nissitaṃ ||

1144. Paramatthaṃ pakāsentaṃ Paramatthavinicchayaṃ |
pakaraṇam katan tena paramatthattha-vedinā ti ||

Niṭṭhito ca paramatthavinicchayo[3] |

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[1] Another reading : Kāverinagare.
[2] Another reading : Tañja-nāmake.
[3] Another reading : Iti Anuruddhācariyena racito Paramattha-vinicchayo niṭṭhito.

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THE PAREL IMAGE

By Tarapada Bhattacharyya

A unique stone image composed of seven figures coalesced into one was discovered at Parel in Bombay. It has not yet been possible for the scholars to identify it. Mr. Vakil identified it tentatively with the Vidyéśvaras and Dr. Banerjea also hesitatingly identified it with the Mantreśvaras or Śiva images symbolizing the Śaiva Mantras.

The image may first be described in detail. It consists of one uppermost figure with perhaps four hands, holding uncertain emblems in them. Near the navel of this figure is the head of another two-handed figure from whose two shoulders spring up two figures like wings of a bird. This middle figure is also shown up to the chest or perhaps a part of the belly, feet being invisible. Just below its belly (or navel) is the head of another figure with two hands and this image is shown fully up to the feet. But from the two shoulders of this figure, too, rise up two more figures reclining to opposite directions. Thus there are three figures one below another and four figures spring from the shoulders of the two lower figures, suggesting that seven persons have been coalesced into one god. One of the hands of each of these seven figures is held in *abhaya* pose. What the other hands contain is not quite evident yet. The figures have *jaṭāmukuṭa* on each of their heads. The hands and the crests indicate that each of these figures was represented as a god. The *jaṭāmukuṭa* also indicates the Śaiva character of the whole image.

A probable solution of the problems created by the image may be suggested by a legend of the *Śatapatha Brāhmaṇa*.

The *Śatapatha Brāhmaṇa* (VI, 1.1.1 ff.) in relating the creation legends says that 'the vital airs (*prāṇāḥ*) being kindled created seven persons (*Puruṣas*). They said, "Surely being thus we shall not be able to generate. Let us make these seven persons one person". They made these seven persons one person. They compressed two of them into what is above the navel, and two of them into what is below the navel; one person was one wing (or side), one person was the other wing (*pakṣa*) and one person was the base (*pratiṣṭhā*—feet). And what life-sap (*rasa*) there was in those seven persons, that they concentrated above; that became his head. And because (in it) they concentrated the excellence (*śrī*), therefore it is called the head (*śiras*)'.

Also cf. *Ś. Brāhmaṇa* (IX, 2.3.51):

'That same person became Prajāpati. And that person that became Prajāpati is this very Agni (or fire-altar) who is now to be built'. Further it is said, 'He verily is composed of seven persons, for this person (Agni) is composed of seven persons, to wit, the body (trunk) of four and the wings and tail of three; for the body of that (first) person (was composed of) four and the wings and tail of three'. The legend related herein thus clearly says that seven *Puruṣas* were made into one *Puruṣa* by placing two underneath the navel, two placed above the navel, two as wings, i.e. above shoulders, and one as feet.

If we compare this description of the *Puruṣa* with the Parel image, we may identify the lowermost figure to be the *pratiṣṭhā* (feet) of the whole composition. The two side-figures emanating from this image may be

identified as the two persons above the navel of the *Puruṣa*. As the *Brāhmaṇa* does not definitely say as to above whose (out of these seven) navels are to be placed two figures, we may take these two side-figures as referring to those two persons. Similarly, the two side-figures arising above the shoulders of the middle standing figure may be regarded as the two persons who were made two wings of the *Puruṣa*. The two persons, described in the *Brāhmaṇa*, to be below the navel are to be identified with the middle and the lowermost images, they being placed below the navel of the uppermost figure. The artist constructing the figure had to meet great difficulty in depicting these two figures exactly as described in the *Brāhmaṇa*; for, if he was to follow strictly the *Brāhmaṇa* description, there would be eight figures instead of seven—one main image, two images as two wings, two above the navel, two below the navel, one as feet. The artist, as the whole image shows, has thus very cleverly solved the riddle of coalescing seven persons into one in the manner described above. The uppermost standing figure has apparently four hands and may be identified as the *śiras* (head) of the *Puruṣa* as referred to in the *Brāhmaṇa*. This head was conferred all *śrī* (excellence) in the *Brāhmaṇa* and here, too, it has been attributed four hands. So this is to be regarded as the main image.

Thus it may be suggested that the Parel image is that of seven *Puruṣas* made into the one *Puruṣa* who is identified in the *Brāhmaṇa* firstly with Prajāpati and further with Agni (fire or the fire-altar). It should also be remembered that the same *Brāhmaṇa* in other places identified Agni with Rudra (*Śat. Br.*, VI, 1.3.8 ff.). At the time of the construction of this image, Indians of the locality perhaps worshipped Śiva as identical with Rudra, Agni and *Puruṣa*, and hence it is probable that the whole image has been imparted a śaiva colouring. The image may also be regarded as a syncretic image—composed of figures of Brahmā (Prajāpati), Agni and Śiva which are not shown separately, as in other syncretic images, but coalesced into one.

The four hands of the uppermost figure contain emblems not yet identified. From the photographs consulted by me, one figure appears to hold a book, another figure a *kamaṇḍalu*, and another a lotus. All these are mere guesses. So an attempt should be made to ascertain the emblems held by the images.

In conclusion, it may be also suggested that the *Śatapatha Brāhmaṇa* in relating the creation legend refers to seven *Puruṣas* as being made into one *Puruṣa* who was called Prajāpati. This may support the theory held by the writer of this paper that there was a popular Saptarātra Cult of Brahmā (Prajāpati, i.e. worship of seven manifestations of Brahmā) in very ancient times which was suppressed by the Vedas by the cult of Agni, just as the Śiva cult (of pre-Vedic days) was suppressed by that of Rudra and Agni, Śiva's earliest names being attributed to Agni (*vide* 'Cult of Brahmā', pp. 35 ff. and 80). The image, here described, incorporates the latest syncretism of Brahmā (Prajāpati), Agni and Śiva (Rudra). It is interesting to note that the description in the *Brahmaṇa* appears to suggest the form of the image to be that of a bird, as the words *pakṣa* (wings, here 'sides') and *puccha* (tail, here 'base' or 'feet') indicate. The image of Viśvakarmā, a Vedic form of god Brahmā, is also described as having wings (*R.V.*, X, 81.3). So, though the image looks like a Śaiva one, it is not unlikely that the main image was that of Brahmā conjointly with Śiva and Agni.

A doubt may be raised about the identification on the ground that there is a great gap in time between the Brāhmaṇa period and the age of the sculpture. But there are other instances of medieval Indian images being made on the basis of Vedic texts. A similar instance may be cited here.

Goddess Saraswatī in all texts of iconography or religion is said to be seated on the swan and lotus. There are many examples of figures of Saraswatī seated on a ram (*vide* sculptures in Catalogue of the Varendra Research Society Museum). Ram is represented as a favourite (vāhana) of Saraswatī in the *Śatapatha Brāhmaṇa* (XII, 7.1.12) which says, 'Ram is sacred to Saraswatī'. So there can be no doubt about the identification on this ground.

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REVIEWS OF BOOKS

KUNDAMĀLĀ OF DIṄNĀGA. Calcutta Sanskrit College Research Series, No. XXVIII, 1964. Edited by Dr. Kali Kumar Dutta Sastri. 9″×6″. Pages i–xviii, 1–224, 1–110, 1–76.

The book consists of two parts: Part II deals with the text of the drama (pp. 1–110); Part I (pp. 1–224) discusses its date and authorship. *Kundamālā* is mentioned by Wilson, Burnell, Aufrecht and Keith in their lists and indices as a lost work. *Sāhityadarpaṇa* refers to it. The credit for its discovery from among the MSS. in the Tanjore Palace Library and the Oriental Library of Mysore and the first edition goes to M. Ramakrishna Kavi and S. K. Ramanath Sastri. The present edition utilizes extant editions including those by Jayachandra Sastri, Veda Vyasa and Bhanot, also the English version by Woolner. Studies in other *Rāmāyaṇa*-dramas based on the Uttarakāṇḍa by various scholars in India and abroad have been consulted and have helped in finalizing some aspects of the text. But a word of caution is necessary in this regard. The author compares the propriety of the word 'chāyā' in Bhavabhūti and Diṅnāga. 'Bhavabhūti used this misnomer for his third act through inadvertence. * In the *Uttaracarita* Sītā though invisible was caught hold of by Rāma and the former released her hand from his grip by applying physical force. The idea may be lofty but it is unbecoming and unnatural. In *Kundamālā* we see that, in a similar situation, Rāma grapples only the scarf and not the person of Sītā and there the latter releases herself only by foregoing the scarf. This is really what is natural and artistic. * * * therefore *Kundamālā* is anterior to Bhavabhūti' (p. 115). A purely subjective assessment of the incident read along with the word 'chāyā' is neither a proof of date nor sound textual criticism. On page 25, Appendix, the editor considers the text of V, vii:

> *Adisao garuo saṁvutto tti*—The editors following M1 read 'adīva guruaro' while the M2 reading is 'adisai garao'. 'Adisao garuo' seems to be more suited in this context than 'adīva guruaro'. Personal predilection should not be allowed to invent a text which none of the MSS. supports.

Part I (pp. 1–224) discusses the date and authorship of the drama. From external and internal evidences and the evidence of Prakrit, the author concludes that 'the plot of the drama (*Kundamālā*) points to the lower limit of the date of the drama to be fixed in the early part of the fifth century A.D. at the latest' (p. 115) and 'that *Kundamālā* is anterior to Bhavabhūti who flourished in the seventh century' (p. 115). He refers to the rôle of Mahārāṣtrī Prakrit 'just preceding the advent of the so-called Mahārāṣṭrī phase of the Śaurasenī Prakrit' (p. 149); he also cites the relevancy of dramatic technique in the light of the use of Nāndī and Prastāvanā of Sthāpaka and Sūtradhāra (pp. 204–5). He further elaborates the sources of the dramas—Vālmīki's *Rāmāyaṇa*, *Padmapurāṇa*, *Viṣṇupurāṇa*, *Mahānāṭaka* and *Kathāsaritsāgara*—retaining memories of older versions like *Bṛhatkathā* now lost. All these considerations are interpreted by the author as: 'So it seems quite certain that the author of *Kundamālā* flourished in the fifth century' (p. 154). A dispassionate examination of the evidences adduced does not warrant such certainty.

We whole-heartedly agree with the wise words of the learned General Editor, Dr. Gaurinath Sastri :

> 'Whether he (the writer of the drama) is Diṅnāga or Dhīranāga or Vīranāga or Ravināga or Nāgayya is still a point which scholars find it difficult to settle. Whether the author of the *Kundamālā* is the same person as the Buddhist philosopher is also another point which deserves a critical study. The age of the *Kundamālā*, therefore, is to be carefully settled' (Foreword).

There are some solecisms of expression which could have been avoided, e.g. 'set-backs' (p. 3): 'slander' as English translation of 'jana-vāda' (*vox populi*). Slander is really 'loka-parivāda' in the Prastāvanā.

Printing is good but the list of Errata (pp. i–iii) is too long.

A. BANERJI-SASTRI

POLITICAL THEORY OF ANCIENT INDIA: A STUDY OF KINGSHIP FROM THE EARLIEST TIMES TO *circa* A.D. 300. By John W. Spellman, Ph.D., F.R.A.S., with a *Foreword* by Professor A. L. Basham, pp. XXIV+288. with plates (on the outside cover and inside on p. 1). Published by Clarendon Press, Oxford, 1964.

The author of this work was Visiting Assistant Professor of Indian Politics at the University of Kerala, Trivandrum, in the Kerala State of the Indian Union, until August, 1964, and thereafter returned to America to become Assistant Professor of History at the University of Washington, Seattle. It is a very able and erudite survey of a highly complex subject, namely the history of Ancient Indian ideas of Kingship during a period of nearly seventeen centuries. The merits of this work are well summarized by Professor Basham in the above-mentioned foreword from which I may be permitted to quote a few words at the outset. 'In this work', he observed, 'the political ideas and attitudes of ancient India are freshly reviewed, against the background not alone of the political theories of the post-Renaissance West, but of the whole culture-complex of the Indian subcontinent in early times... Ancient Indian political ideas are here considered without undue reference to contemporary concepts, as valid in themselves, the products of one great civilization among the numerous cultures of ancient days.' To the above remarks I would like to add that the author has always tried (although perhaps not with uniform success) to view the complex and sometimes contradictory trends of Ancient Indian ideas of Kingship as the product of an evolutionary process sometimes in the progressive and at other times in the retrograde order. Further, he has sought to explain the leading Indian political ideas as were set forth in successive order in the light of what is known of contemporary conditions of State and government in our country and the lines of political thought in Asia as well as in Europe from early times. It is impossible to notice here even a majority of his valuable conclusions. But a few of the more important ones will be singled out for examination.

In Chapter I the account of two dissimilar ideas of the State of Nature in the Indian theory with parallels drawn from ancient Hebrew and Chinese traditions as well as those from the political philosophy of Grotius, Locke and Rousseau as well as of Hobbes and Hooker is just and proper. There seems to be ample justification for the view that it was in India that the concept of *Mātsyanyāya* ('the maxim of the larger fishes devouring the smaller') reached its highest development. But the explanation of a

group of ancient Indian texts as illustrations of the Organic theory of the State fails to notice its limitations in the light of the logically developed theories of the same category in modern European political thought. Still more unfortunate is the conclusion about the sacrificial theory of the State drawn from texts which are really of a miscellaneous character indicating the gradation of classes in the Indian social system, the omnipotence of sacrifice as well as the value of application of *Daṇḍanīti* (which I would translate as the 'Art of government' and not as 'the science of government') by the king. On the other hand, the distinction is rightly drawn between the various theories of social contract in quoted Brahminical and Buddhist texts.

In Chapter II the scheme of gradation of the king's divinity which is illustrated by the graph of a pyramid having its base in the conception of the king as a special concern of the gods and its apex in that of God as king simplifies a very complex line of development of the Indian theory, which seems to follow a multilinear and not monolinear line of evolution.

In Chapter III, the account of the merits qualifying and the defects disqualifying a ruler for his throne, of the capacity of women to act as rulers and of the qualification of Kshatriya birth in various texts is full and just. The discourse under the head, 'The Elective Principle', resting on the question whether the king was or was not elected by the people is on the whole fair. But the reference to the Pali term *Yebhuyyasikā* occurring in course of an early Buddhist canonical account of the deliberative procedure among the congregations of monks in the context of the scope of this work is singularly inappropriate. The critical estimate of the will of the people and of the ministers in settling the succession to the throne is just and proper. But the story of succession to the Śākyan republic, and still more the accounts of royal succession in Buddhist Ceylon, are hardly relevant.

In Chapter IV the criticism of the strange view holding the *ratnins* of the *Yajus Saṁhitā* and *Brāhmaṇa* texts (who form a miscellaneous group of personages of various ranks) to have been 'a council or an official advisory body of the king' is wholly appropriate. But the present reviewer cannot but regret the criticism (pp. 75 and 76 *n*) implying a general application of the corollary drawn by him in his two works, *Hindu Public Life*, pp. 156-57, and *A History of Indian Political Ideas*, pp. 32-33, from two texts about the political importance of the *purohita* and the Brāhmaṇa. The general observation that 'the political theory of few other countries gives as much consideration to the ministers as that of ancient India' and that 'in this sphere modern politicians could with profit examine the ancient ideas, commonplace as some of them may seem', is well supported by the quotation of texts. The chapter concludes with a very full account of the various points relating to the Councils and Assemblies of ancient India within the period covered by the volume.

In Chapter V the exposition of the varied concepts of the '*Ṛita*' in the *Ṛgveda Saṁhitā* and '*Dharma*' in later literature is excellent, while fruitful comparisons are made between the Indian concepts and the ancient Chinese concept of *Tao*, the ancient Egyptian concept of *Maat* and the modern European concept of Natural Law. But the analysis of the sources of *Dharma* does not sufficiently distinguish between the two distinct connotations of the term, namely the Law of the social order and the Law of the State courts. Again, the criticism of the statement made by the present reviewer (*A History of Indian Political Ideas*, p. 47 *and not* p. 48) making the judgment of the cultured upper classes the criterion for determining *dharma* is a little unjust, as the above statement was

intended to apply to the supplementary sources of the Law, and not to the primary sources. The remark (p. 103) that India was able by the judicial concept of *dharma* to have the advantages of popular law with the security afforded by divine law is a bit too wide. In the following pages the description of the ideas of legal validity of various groups of usages and customs as well as of the dominant *role* played by the king's executive edict in the branch of judicial administration is well traced out, although it is not possible to agree with the translation of '*Vyavahāra*' (p. 106) as 'evidence'. Equally important are the following accounts of the methods of punishment including the application of ordeals in judicial trials. The ensuing description of law-courts and procedures is admirably exhaustive; in this connection the statement of some Indian scholars about the prevalence of the jury system in ancient India is ably refuted (p. 128). The distinction between the State judiciary and the judicial procedure in State courts on the one hand and the private courts and the procedure applied therein, on the other hand, should have been more clearly indicated.

Chapter VI begins with a discussion of text relating to the Indian doctrine of seven limbs (*aṅgas*) of the State, to the Indian concept of the State (*rājya*) and so forth with the comments (p. 133) that ancient India developed some idea of the State but not the consciousness of nationalism. The patient collection of data relating to the employment of spies as well as the classifications and functions of the ambassadors (*dūtas*) is highly praiseworthy. The analysis of the category of seven '*upāyas*' (which should be translated as 'political expedients' rather than as 'methods by which a king was to govern his kingdom and extend his dominion', p. 144) is quite satisfactory. Still more praiseworthy is the discussion of the infinitely complex theory of the inter-State relations involving the application of six types of foreign policy singly or conjointly by a central ruler against his neighbours. This discussion is prefaced by the remark (p. 146) that 'the diplomacy advocated by our authors is a curious combination of supremely high ethical principles with treachery, deceit and calculated ruthlessness . . . There is much in the diplomatic theory of ancient India that could be considered with profit by various nations today'. The detailed treatment of the topics of war and peace leads naturally to an account of the Indian theorists' views about the composition and organization of the army. But the want of any explanation of Kauṭilya's classification of troops as 'hereditary forces, hired troops, soldiers of fighting guilds, forces belonging to an ally or an enemy and soldiers of wild tribes' (p. 154) cannot but be regretted. In the following pages the account of political alliances is followed by a full description of the Indian theory of inter-State relations. Of peculiar interest in this connection is the graphic illustration of the Arthaśāstra concept of '*maṇḍala*', meaning a group of Twelve Kingdoms bound by the relationships of allies, enemies and neutrals with a powerful kingdom at the centre. This description concludes with the sage comment (p. 159): 'Just as is frequently the case in modern diplomacy, the theoreticians of ancient India looked upon political relations as a gigantic chess-game in which certain moves were considered the most effective method of attaining a particular end.' The review of the rules of warfare especially in the *Mahābhārata* exempting various classes of persons from being killed and forbidding the use of dangerous weapons concludes with the remarkable comment (p. 161) that they show a very humane ethical standard which ideally at any rate surpasses that of modern times. The ensuing description of the Indian system of tributary States amply justifies the comment (p. 164) that nothing comparable to the feudal system of medieval and modern Europe

existed in ancient India down to the end of the period treated in this work. The description of the *Aśvamedha* sacrifice, 'the most important ceremony relating to the concept of the world-ruler' in the literature of the Vedic *Saṁhitās* and the *Brāhmaṇas*, ends with the striking remark (p. 172) that it was designed 'not only to extend and confirm the sovereignty of the king but also to bring spiritual and material blessings to the kingdom'. The development of the idea of '*Chakravartin*' or the world-ruler in the Pali canon is accompanied with the just observation (p. 174) that it was intimately connected with the concept of his righteous rule over the subjugated rulers. The chapter concludes with the remarkable comment (p. 175): 'From the crude tribal warfare of the *Ṛgveda* to the *Chakravartin* of Buddhist literature, ancient India progressed to become one of the most fertile grounds of political thought in the Orient.'

After the above detailed survey of contents of the first six chapters of this work, it is possible to make only a few brief observations about the subject-matter of the remaining three chapters.

In Chapter VII the discussion of various arguments of the Indian theorists in support of the king's claim to taxation and of the king's obligation to spend the taxes for social welfare in general and for the maintenance of Brāhmaṇas in particular is highly commendable. So also is the discussion of Indian views of the very miscellaneous sources of the king's revenue and the methods of their administration by State officials. The discussion of the case for private ownership of land along with the interpretation of the Brāhmaṇa legends of the king's leadership of the earth is neatly done.

In Chapter VIII the author brings out very sanely the ancient Indian views of the all-pervading effects of the king's righteous rule, of divine indications of approval and disapproval of the king's conduct thereunder, of the king's religious obligation of protection as well as impartial administration of justice and finally of the religious sanctions for enforcement of this obligation.

Chapter IX opens with the apt remark (p. 225) that 'the theories relating to revolution in ancient India are incomplete, inconsistent and often incoherent'. This is justified by the following arguments. According to the extreme Indian view revolution is unjustifiable under any circumstances, because kingship is the only security against *Mātsyanyāya*, so that treason against the king is one of the most heinous of all offences. But simultaneously the king is threatened with 'theological punishments' for oppressing his subjects and with expiation of his evil *Karma* in a future life. Again, we are told that, because *Dharma* is regarded as superior to the authority of the king, a king who fails in his duty of protection may be abandoned or even killed by his subjects. Extracts in the Brahmanical sacred literature and stories in the early Buddhist literature show how the king's misrule led to the wholesale migration of disaffected subjects to another kingdom or his own banishment or even assassination by the angry people. These ideas are compared successively with the modern theory of revolution as summarized in the American Declaration of Independence in 1776, the medieval European theory of the supreme authority of Natural Law and the ancient Chinese theory of the Mandate of Heaven. The opportunity is further taken (pp. 233-34) to reject the cheap generalizations that 'in early India sovereignty was vested in the people' and that 'the king swore in his coronation-oath that if he oppressed the people he might be shorn of all the accumulated merits of his lifetime'.

The value of the work is greatly enhanced by the inclusion at its end

of a glossary of technical terms, a bibliography, a list of periodicals, supplements, etc., and an index of English and Sanskrit technical terms. The author, again, shows considerable urbanity in making special mention in his introduction of his obligation to two Indian authors, namely Dr. P. V. Kane and the present reviewer. Finally, it is necessary to point out a few slips which may be corrected in a later edition. On p. 47 occur 'Queen Cleophis, ruler of Magadha', on p. 105, n. 3, is printed 'V. N. Vandlik', on pp. 52, 58, etc., the word 'Hindu' instead of Brahmanical is used in an antithesis with the word 'Buddhist'. The occasional quotation of references to the history of the Singhalese people in a work dealing with ancient Indian political theory is open to criticism.

U. N. GHOSHAL

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UṆĀDI SUFFIXES AND WORDS DERIVED WITH SUCH SUFFIXES *

(A Concordance based on the Works of Śākaṭāyana, Bhoja and Hemacandra)

By S. Sengupta

Introduction

The *Uṇādi Sūtras* are an attempt at logical vindication of Śākaṭāyana's view that all words without any exception whatsoever can be derived with the addition of suffixes to verbal roots. Celebrated Yāska appears to have subscribed to this view. In his *Nirukta,* he has recorded a dispute between Śākaṭāyana and Gārgya. As stated just now, Śākaṭāyana held that all words without any exception whatsoever are derivable from verbal roots. Gārgya, on the other hand, subscribed to the more logical view that though most of the words are derivable from roots, there are exceptions.[1]

The adherents of the Pāṇini school of Sanskrit grammar have adopted a set of Uṇādi rules attributed to Śākaṭāyana as part and parcel of their system. These rules, varying between 748 and 767 in number, are divided into five chapters and are traditionally ascribed to Śākaṭāyana. There are, however, some scholars (e.g. Nārāyaṇa, Dayānanda Saraswatī as also Dr. Kunhanrāja), who hold that it was Pāṇini himself or else Kātyāyana who was the author of these Sūtras. But internal evidence does not justify this view. The author of these Sūtras is, however, not likely to be the grammarian Śākaṭāyana mentioned either in Yāska's *Nirukta* or in the *Aṣṭādhyāyī* of Pāṇini. The Sūtras are certainly very old, having been extensively quoted by the authors of the *Kāśikā* when dealing with Vedic accents (Chapter VI–2 of the *Aṣṭādhyāyī*) but since Kātyāyana in his *Vārtikas* and Patañjali in his *Mahābhāṣya* have not referred to Śākaṭāyana as the author of such rules and especially because Śākaṭāyana in many cases has proposed derivations which go against the views of Pāṇini and Kātyāyana, it is probable that the author of *Uṇādi Sūtras* as adopted by the Pāṇinian scholars was an adherent of the Śākaṭāyana school but not Śākaṭāyana himself.[2] All that can be stated with confidence is that these rules are anterior to the authors of the *Kāśikā* who flourished in the sixth or seventh century A.D.[3]

A system of grammar in Sanskrit, it is said, should consist of five parts, viz. the Sūtras, the Gaṇapāṭha, the Lingānuśāsana, the Dhātupāṭha and a set of Uṇādi rules. Accordingly, most of the systems of grammar of

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* The suffixes have been arranged in the traditional manner, alphabetically according to the final letters and then the penultimate letters.

[1] तत्र नामान्याख्यातजानीति शाकटायनो नैरुक्तसमयश्च, न सर्वानीति गार्ग्यः, *Nirukta*, 1.4. Gārgya's view has been discussed by Yāska in detail.

[2] *See* Dr. Sūryakānta's *Introduction to Ṛktantra.*

[3] The mention of दीनार and मिहिर in the *Uṇādi Sūtras* of Śākaṭāyana (*US.* II. 140 and I.52) merely indicates that these sūtras in their present form may not be older than the third or fourth century before Christ. These may be also interpolations.

Sanskrit language have their own sets of Uṇādi rules. Thus, the system of the Cāndra (368 sūtras), the Kātantra or Kalāpa system (399 sūtras), the Sārasvata school (381 sūtras), Bhoja's system, viz. the *Sarasvatīkaṇṭhābharaṇa* (792 sūtras), as well as the Saṁkṣiptasāra school (220 sūtras), all have their own sets of Uṇādi rules. Among these the *Uṇādi Sūtras* of Bhoja are the most elaborate and these give the derivation of about 2,500 words. But even Bhoja's performance has been surpassed by the great medieval scholar, Hemacandra, who composed not less than 1,006 *Uṇādi Sūtras* deriving about 4,000 words. He included these sūtras with his own commentary in his *Bṛhad-Vṛtti*, the 'great commentary' on his own *Siddha-Hema-Śabdānuśāsana*. Hemacandra was one of the most learned men India has ever produced. Apart from being a grammarian, he was the author of three lexicons, viz. *Abhidhāna-Cintāmaṇi*, *Anekārtha-Saṁgraha* and *Deśīnāmamālā*. On the first of these works, he composed a commentary in which the derivation of every word occurring in the lexicon has been given. He has referred not only to his own *Uṇādi Sūtras*, but has also, in many cases, given alternative derivations. Since Hemacandra was a distinguished lexicographer himself, it may very well be presumed that he spared no pains in making his *Uṇādi Sūtras* as much comprehensive as possible. His *Uṇādi Sūtras* were separately edited by Kirste and published from Vienna in 1895-96. The work is long out of print.

Śākaṭāyana's *Uṇādi Sūtras*, about 750 in number, are available in two recensions. The Sūtras deal mainly with words current in classical Sanskrit but some Vedic words have also been derived. In one of them, the Sūtras are divided in five chapters and in the other in ten chapters. The first one, *Pañcapādī* version, is the more popular and has many commentaries including two of the great Bhaṭṭoji Dīkṣita. Bhaṭṭoji has included the *Pañcapādī* version in his *Siddhānta Kaumudī* with a brief vṛtti which has been elaborately commented upon by himself in his *Prauḍha Manoramā*, and by all the commentators of the *Siddhānta Kaumudī*. The *Pañcapādī* version had two other famous commentators, namely Ujjvaladatta,[1] who was possibly a Bengali, flourishing probably in the thirteenth century *circa* and Śvetavanavāsin,[2] a South Indian of uncertain date. Both are very learned commentators and since none of them quotes the other, it may be presumed that both were more or less contemporaries. The two texts of the *Pañcapādī* Sūtras, commented on by these authors, are practically the same except in respect of a few sūtras only. Bhaṭṭoji Dīkṣita's text is more or less identical with that of Ujjvaladatta. Nārāyaṇa Bhaṭṭa, a South Indian scholar of the seventeenth century, has also commented on the *Uṇādi Sūtras* in his *Prakriyā Sarvasva*.[3] He has generally followed the text commented on by Śvetavanavāsin but his commentary has the merit of mentioning most of the additional words noticed in Bhoja's Sūtras.

The *Daśapādī* version is not an independent one but is more or less a rearrangement of the *Pañcapādī* version. In the *Pañcapādī* version, there is no logical arrangement of the Sūtras and it is indeed very difficult to find out the derivation of a particular word in the absence of an index of words arranged alphabetically. In the *Daśapādī* version, the Sūtras have been, so far as possible, arranged alphabetically according to the final and then penultimate letters of the suffixes. It is a very practical redaction but systematizers like Bhaṭṭoji Dīkṣita and Nārāyaṇa Bhaṭṭa did not adopt this version. The *Daśapādī* version was published in 1875

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[1] Edt. Aufrecht, London, 1859; also edt. Jīvānanda, Calcutta, 1873.
[2] Edt. T. R. Chintāmaṇi, Madras University, 1933.
[3] Edt. T. R. Chintāmaṇi, Madras University, 1933.

with an anonymous commentary from Banaras. The author of this commentary was a Māṇikyadeva according to Aufrecht's Catalogue. A very competent edition of this version with the same commentary was published from Banaras in 1942 under the editorship of Yudhiṣṭhira Mīmāṃsaka who has provided a very learned introduction and has appended some very valuable notes on the Sūtras. Viṭṭhala has very briefly commented on the *Daśapādī* version of the *Uṇādi Sūtras* in his commentary *Prasāda* on the *Prakriyākaumudī*.[1]

There were many other vṛttis or commentaries on the *Uṇādi Sūtras* which are at present not traceable. Ujjvaladatta mentions सूतीवृत्ति (3.140), देववृत्ति (2.23, 3.1, 28, 86), क्षपणकवृत्ति (1.168), गोवर्धनवृत्ति (2.107, 3.40, 4.20, 4.68), नग्नवृत्ति (4.66), प्राचीनवृत्ति (2.32) and सतीवृत्ति (3.25). The Sūtra No. 3.144 (कपश्चाक्रवर्मणस्य) indicates that there were *Uṇādi Sūtras* by Cākravarmaṇa before Śākaṭāyana. Nārāyaṇa (on I.93) mentions a नाथवृत्ति, which seems to be Daṇḍanātha's commentary on Bhoja's Sūtras (*see* Sūtra No. 714).

Subsequent to Ujjvaladatta also there have been many commentaries. Of them, *Uṇādi Kośa* of Mahādeva Vedāntin[2] and the available portion of *Auṇādika Padārṇava* of Perusuri[3] have been published from Madras. Dayānanda Sarasvatī published a commentary of his own on the *Uṇādi Sūtras* in 1884 from Ajmer.

As will be seen from the *Uṇādi Sūtras* themselves, the derivations in most cases hardly bring out the meanings of the derived words. Carrying Śākaṭāyana's view to its extreme limits, all words must *somehow* be derived from verbal roots. It does not much matter if the meaning of the words is not indicated by the meaning of the basic root.[4]

An extreme example is provided by Nyāsakāra. The word डवित्थ means a wooden toy deer. The nearest root is phonetically डी and so the suffix must be थ, with the augment अवित्. To get ड for डी, we may have recourse to a suffix with the 'anubandha' ड्. So the rule is 'डीङश्च डिड् डविच्च'. Similarly ऋफिड and ऋफिड्ड may be derived from √ऋ by the addition of फिड and फिड्ड. The rule accordingly is 'अर्त्तेः फिड फिड्डौ', cf. *Mbh.* ('ऋलृक्' सूत्र), 'फिडफिड्डौ औणादिकौ'.[5]

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[1] Edt. K. P. Trivedi, Poona, 1925, 1931.

[2] Edt. Kunhan Raja, Madras University, 1956.

[3] Edt. Chintāmaṇi, Madras University, 1939.

[4] Cf. Śvetavanavāsin (on अद्भुत), 'उणादिप्रत्ययान्ताः संज्ञाशब्दाः, (तेषां) यथाकथञ्चिद् व्युत्पत्तिः। तेन क उपपदार्थः कोऽपि प्रकृत्यर्थः कश्च प्रत्ययार्थ इत्यभिनिवेशो न कार्यः।'

[5] The process of derivation is succinctly stated in the following verse of the *Mahābhāṣya* (P. 3.3.1): 'संज्ञासु धातुरूपाणि प्रत्ययाश्च ततः परे। कार्याद् विद्यादनुबन्धमेतच्छास्त्रमुणादिषु ॥' Nyāsakāra explains: 'यत्र शब्दरूपे निर्ज्ञातधात्ववयवेन शब्दान्तरेण किञ्चिद् भागगतं सारूप्यमस्ति तत्र प्रकृतिं दृष्ट्वा परिशिष्टभागः प्रत्ययेनोहितव्यः।'

Evidently, this is not a derivation but merely etymological speculation. All that can be said in favour of such derivations is that they settle the correct spellings of the words.[1] The grammarians were fully conscious that such derivations are no derivations at all. The words so derived are 'रूढ़' in the sense that the derivation does not yield the sense. So we have the paribhāṣā (*Mbh.* on P. 3.1.1); उणादयोऽ व्युत्पन्नानि प्रातिपदिकानि—words ending with suffixes उण्, etc., do not (really) admit of a division into base and affix. However, they are treated *as if* they are derivable, and so the ordinary rules of grammar apply to *Uṇādi Sūtras*.[2] But as Nāgeśa states in *Laghuśabdenduśekhara*, 'यत्रावयवार्थानुगमो नास्ति तत्र कथं व्युत्पादनम्'—how can there be derivation if from such derivation we cannot understand the meaning of the constituent parts. Pāṇini must have had a set of Uṇādi rules before him and as such he considered the words व्युत्पन्न in a way.[3]

There are about 1,950 roots in the various Dhātupāṭhas. Only about seven or eight hundred are in general use, but even those 1,950 roots are not sufficient for derivation of all words by the Uṇādi rules. Additional roots, designated Sautra roots, had to be resorted to. Vopadeva in his *Kavikalpadruma* enumerates 42 such roots. There are 79 such roots enumerated in *Nyāya-Mañjūṣā* of Hemahaṃsagaṇi (Banaras, 1910). Some of these roots are mentioned below in the footnote.[4] The words within brackets are the words for the derivation of which these roots are necessary.

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[1] 'स्वरवर्णानुपूर्वीमात्रफलम्' ŚV. echoing Hemacandra (Intro. *Abhidhānacintāmaṇi*): 'व्युत्पत्तिरहिताः शब्दा रूढ़ा आखण्डलादयः।' यद्यपि शाकटायनमतेन रूढ़ा अपि व्युत्पत्तिभाजस्तथापि वर्णानुपूर्वीविज्ञानमात्र प्रयोजना तेषां व्युत्पत्तिः।

[2] बहुलमित्युक्तेरव्युत्पन्नत्वेऽपि प्रत्ययसंज्ञानिमित्तं कार्यं भवति।—*Laghuśabdendu°* on P. 3.3.1.

[3] 'उणादयो बहुलम्' इत्यारम्भाद् व्युत्पत्ति पक्षोऽपि, but परमार्थतः प्रकृत्यर्थः प्रत्ययार्थो वा नास्ति। 'अतः कृकमिकंस—' (P. 8.3.46) इति कमिग्रहणं कृत्वा कंसग्रहणाद् 'अर्थवदधातु—' (P. 1.2.45) इति सूत्रारम्भाच्चाव्युत्पत्तिपक्षोऽप्यस्ति। *Laghuśabdendu°* on P. 3.3.1.

[4] कि (कीट, कीश, केकर), चिरि (चिर्भटी, चिरिण्टी), क्रु (क्रव्य), तर्क (तर्क), कर्क (कर्कट, कर्कारु), सिक (सिकता), मर्क (मर्कट), चङ्क (चङ्कुर), मक (मकन्द, मुकुट, मुकुर), अर्घ (अर्घ), मञ्ज (मञ्जु, मञ्जुल, मञ्जीर, मञ्जरी, मञ्जूषा, मञ्जिष्ठा), पञ्ज (पञ्जिका), कञ्ज (कञ्जार), घण्ट (घण्टा), कुठ (कुठार), क्रुड (क्रोड), उड (उडु, उडुप), वड (वडभी, वडिश), नड़ (नड, नल, नाडी), किण (किण्व), पुत (पुत्तिका, पोत), लत् (लता, लत्तिका), मिथ (मिथुन), क्षद (क्षत्तृ, क्षत्र), सुन्द (सुन्दर), कद (कदली, कदम्ब, केदार, कोदण्ड), धन (धन, धनुस्, धाना, धान्य), रिप (रेपस्), कप (कपाल, कपोल), पर्प (पर्पट), पीय (पीयूष), तुर (आतुर, तोरण), तन्द्र (तन्द्रा, तन्द्रि), चुल (निचुल, चोल), उर्ल (उल्का, उलप, उलूक), लुल (लुलाय, लोल), सल्ल (सल्लक), कश (कशा), कुश (कुश, कोश, कुशल, कोशल), स्पश (स्पष्ट, स्पश, पशु), ऋश (ऋश्य), रश (रश्मि, राशि, रशना), भिष (भेषज, भिषज्), युष (योषा, योषित्, युष्मद्), लुस (लुसभ), भस (भस्त्रा), etc.

Some Uṇādi rules are older than Pāṇini but an even earlier speculation regarding derivation of words from roots is that of the Nairuktas. The derivations proposed by the Nairuktas are for the most part extremely fanciful. They had hardly any reverence either for grammatical rules or for phonetic considerations.

Thus कल्याण is derived from √कम, लाङ्गूल from √लम्ब, पुरुष from √शी, हिरण्य from हित रमण, रूप from √रुच, दूत from दूरगमन, लक्ष्मी from √लज, √लख, etc., and so on. The Uṇādi derivation is equally fanciful in some cases. Thus, मक्षिका is derived from √दम्भ, रज्जु from √सृज, पङ्गु from √खञ्ज (U), श्वशुर from √अश, कपिल from √कम्प, कत्तृण from √तृह, हिरण्य from √हर्य, नग, नाग from √दह, सिंह from √सिञ्च, घोर from √हन्, and so on. But taken as a whole, the derivation by the Uṇādi rules in most cases appears to be reasonable.

In their commentaries on the *Amarakoṣa*, Rāmāśrama and Kṣīraswāmin have given derivations of their own in many cases without even referring to the *Uṇādi Sūtras*. Hemacandra has also done the same in the case of quite a good number of words in his gloss on his *Abhidhāna-Cintāmaṇi*. Uṇādi-derived words are usually 'concretes', 'संज्ञाशब्दाः', which, according to the orthodox view, may be derived in many ways.[1] It will be seen that many of the words may be derived with the aid of the ordinary Kṛt suffixes.

According to philologists, the Indo-Aryans adopted a large number of words, mostly 'concretes', in Sanskrit the language they spoke, from Dravidian and other languages. A short list from Dr. Burrow's *The Sanskrit Language* is given below.[2] Dr. Burrow is certain of such 'loan-words' but in some cases the borrowing may possibly have been the other way round. We may also refer in this context to Jaimini's *Mīmāmsā Sūtra* (1.3.10), which constitutes the 'म्लेच्छप्रसिद्धप्रामाण्याधिकरण'. The words पिक, तामरस, क्लोमन्, etc., are admitted in the *Sābara Bhāṣya* to be non-Aryan in origin. Many of such 'loan-words' have been derived by the native grammarians with the aid of Uṇādi suffixes.

In the following compilation, the basis is the Vṛtti on the *Uṇādi Sūtras* of Hemacandra with a few additional words from other sources.[3] Uṇādi suffixes have been arranged alphabetically according to the final and then the penultimate letters of the alphabet.[4] Under each suffix the words

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[1] 'संज्ञाशब्दानां बहुधा व्युत्पत्तिः'.

[2] मातङ्ग, अङ्गना, अलाबू, कदली, कर्पास, ताम्बूल, मरिच, लाङ्गल, सर्षप, कुण्ड, गण्ड, पिण्ड, पण्ड, पण्डित, मयूर, बिल्व, कङ्क, अर्क, अलस, अनल, कटु, कठिन, काक, कानन, काल, कुटिल, कुण्डल, कुन्तल, कुवलय, कूप, केतक, कोण, कोरक, खल, चतुर, चन्दन, चूड़ा, तामरस, ताल, तूल, दण्ड, नक्र, नीर, पण, पुङ्ख, वक, बल, विडाल, विल, मसी, मह्लिला, माला, मीन, मुकुट, मुकुल, मुक्ता, वलय, बल्ली, शठ, शव, शूर्प, etc.

[3] This has been done because Hemacandra in his *Vṛtti* has included practically every word derived by Śākaṭāyana, Bhoja and others. The additional words have been indicated by the sign +, e.g. +B, +U, etc. Words formed by the addition of suffix अ have been omitted.

[4] This arrangement was invariably followed by Sanskrit lexicographers and is at the same time quite convenient.

derived have been arranged alphabetically with the basic root mentioned in brackets. The views of Bhoja and Śākaṭāyana where they differ from Hemacandra have also been indicated. There has been reference to Durgasiṃha's and Goyīcandra's views as and when found necessary. In the appended notes, alternative derivations given by Rāmāśrama and Kṣīraswāmin in their commentaries on the *Amarakoṣa* and by Hemacandra in his gloss on his own *Abhidhāna-Cintāmaṇi* have been indicated with reference to the basic roots. Wherever possible, Yāska's derivations, as offered in his Nirukta, have also been briefly referred to.

The cases where the suffix is कित्, डित् or णित् and where the derivation is otherwise irregular (indicated by नि° = निपातन) have been separately grouped together, the constituent words being alphabetically arranged in each group. Where the words are few in number, however, only an asterisk has been added.

The celebrated commentary on the *Amarakoṣa* by Bṛhaspati Rāyamukuṭa, a staunch Pāṇinian, refers *not* to Śākaṭāyana's *Uṇādi Sūtras* but to an altogether different collection of unknown authorship. A few of the sūtras are common to Durgasiṃha's sūtras. A number of sūtras referred to by Rāyamukuṭa is given in the appendix. It is much to be regretted that this valuable commentary has not yet been published.

I would like to thank my colleague, Sri B. Majumdar, for helpful suggestions and for willingly taking upon himself the arduous task of preparing the Press copy and correcting the proof sheets. I am grateful also to late Sri G. C. Nahata for procuring me a copy of Hemacandra's *Bṛhad-Vṛtti*, the basis of this compilation.

Needless to say, I am myself responsible for all omissions and mistakes which I sincerely regret and for which I crave the indulgence of the readers.

Abbreviations

A = अभिधानचिन्तामणि of हेमचन्द्र
B = सरस्वतीकण्ठाभरण of भोजदेव, with commentary of दण्डनाथ
D = उणादिसूत्रवृत्ति of दुर्गसिंह
Daś = दशपादी वृत्ति of शाकटायन's उणादिसूत्र
G = गोयीचन्द्र's commentary on the वृत्ति on क्रमदीश्वर's संक्षिप्तसार-व्याकरण
H = हेमचन्द्र's Vṛtti on his उणादिसूत्रs
Hc = हेमचन्द्र's commentary विवृति on his अभिधानचिन्तामणि
Kṣ = अमरकोषोद्घाटन of क्षीरस्वामिन्
Mbh = महाभाष्य of पतञ्जलि
MDV = माधवीय धातुवृत्ति
N = निरुक्त of यास्क
P = अष्टाध्यायी of पाणिनि
PrM = प्रौढ़मनोरमा of भट्टोजी दीक्षित
R = व्याख्यासुधा, commentary on अमरकोष by रामाश्रम
Rm = पदचन्द्रिका, commentary on अमरकोष by बृहस्पति रायमुकुट
Sk = सिद्धान्तकौमुदी of भट्टोजी दीक्षित
Śk = शब्दकौस्तुभ of भट्टोजी दीक्षित
Ś, US = उणादिसूत्र of शाकटायण, उज्ज्वलदत्त's text
ŚV = उणादिसूत्रवृत्ति of श्वेतवनवासिन्
U = उणादिसूत्रवृत्ति of उज्ज्वलदत्त
Vār = वार्त्तिक of कात्यायन

APPENDIX

Some Uṇādi rules referred to by Rāyamukuṭa in his *Padacandrikā* on *Amarakoṣa*:

मापोरुरिच्च (मेरु, पेरु); यामेर्मक्; तन्द्रेरिदीतौ; पिपर्त्तेर्दाकुर्ह्रस्वश्च; पषेर्णित् (पाषाण); पद्यटिभ्यामविः; कॄ पॄ विषिधाञ्भ्यो नः; वृणोतेर्णुक् च (वृन्त); मुञ्चेरुलक् कत्वमुच्चातः (मुकुल); वेतसवाह्रसपनसाः; कदेर्णिद्वा (कदम्ब, कादम्ब); कॄ वॄ तॄ स्वपिसिद्रुभ्यो नः; कन्देर्नलोपश्च (कदली, कन्दली); कृभूवमिकुभ्यः शक्; श्यालूधूभ्यो मक्ण्; जटमर्कटौ; लुलिकुलिकुषिभ्य आयः; सूञो दीर्घश्च, इक् (सूरि); आङ्पूर्वान्मिहेर्दीर्घश्च (आमीक्षा, आमिक्षा); आङि खनिवंह्योर्णलोपश्च (आखु); शारेरङ्गच्; शृङ्गाङ्गभृङ्गाः; शशिरपोरत इः (शिशु, रिपु); नञि च नन्देर्दीर्घश्च (ननान्दृ); अमियमिमिदेस्त्रक्; शकिसमिबहिभ्योऽलः; अर्त्तेरूरच् च (ऊरु); दृवसिभ्यां क्तिन्; हनो ज्घ च (जघन); भू शुषिमुषिभ्यः (कित्) कः; कुषः सिः; वहिरहितलिपशिभ्यश्च (उण्); कॄ शॄ गर्दिराशि (?) -वल्लिभ्योऽभच्; पूर्वजिह्वग्रीवाः; अशेर षिच्; लूञो हः; शुल्कवल्कोल्काः; युकुसुनां किच्च दीर्घश्च (पः); भ्यसेः सम्प्रसारणंसश्च (भिस्सा); वहेर्धो दीर्घश्च, अस् (ऊधस्); पथिमथिभ्यामिन्। उषिसूमूभ्यः (ष्ट्रन्, कित्); सृणि वेणि वृष्णि पार्ष्णिचूर्णयः; निपूर्वाद् व्येञो निरीच (नीवि); अमेः शन्; होर्हिर् च (हिरण्य); तम्यमिचमां दीर्घश्च, व; ग्रीष्मजाल्मशूर्मतातपलितसुरताः; पुषः करन्; पॄ कॄ तॄ गॄ धृषिभ्यः कुः; अर्ति चम्रिरभियुभ्योऽसः; शीङः किच्च (शिरस्); अमेर्भुक् च (अम्भस्) न्युदोः शीङगाभ्याम्, थः (निशीथ उद्गीथ)।

विटपादयः; धेन्वादयः; शूद्रादयः; अपष्ठ्वादयः; रास्नादयः; कदल्यादयः; नीपादयः; यूकादयश्च; अजिरादयश्च मिताद्र्वादयः; स्थिरादयः; पाष्ण्यर्यादयः; कम्बलादयश्च; ऋत्वादयश्च; शिरीषादयश्च; हव्यादयश्च; दूरादयश्च; मूकादयः कुन्दादयश्च; सन्ध्यादयश्च; शङ्क्वादयश्च ॥

[Suffixes have been arranged alphabetically according to the final letter and then the penultimate letters. Words have been arranged alphabetically]

क

अत्क BŚ (अत) अर्क BŚ (अर्च) अ-शोक (शु) एक BŚ (इ) ओक+U (अव) कर्क BŚ (कृ) कल्क BŚ (कल) काक BŚ (कै) कोक B (कु) तर्क+G (तृ) तोक B (तु) त्राक (त्रा) दाक BŚ (दा) धाक BŚ (धा) निहाक BŚ (हा) पाक BŚ (पा) फल्क+U (फल) भेक BŚ (भी) मर्क्क BŚ (मर्च्च) राका BŚ (रा) वल्क BŚ (वल) शल्क BŚ (शल) शाक+U (शो) साक+U (सो) स्तोक B (स्तु)।। [कित्] उक B (उय) ऊक B (अव) ऋक्का+B (ऋच) कृक B (कृ) धूक BŚ (धू, धु* B) नीक (नी) पुष्क B (पुष) भूक B (भू) मुष्क BŚ (मुष) मूक BU (मू, मव U) विक्क B (विच) वीक BŚ (अज वी B) वृक BŚ (वृ) शुक BŚ (शु, शुभ* U) शुष्क Ś (शुष) सुक (सु) सृक B (सृ) ह्लीक, ह्लीक Ś (ह्ली)।। [दीर्घ] घूक B (घु) तूक (तु) पीक (पि) यूका BŚ (यु) शूक B (शु) हीक (हि)।। [नि०] अलर्क B (अल) उदर्क B (ऋ) उल्का BŚ (ज्वल, उष U) किञ्जल्क B (जृ) केका B (कै) छेक B (छो) ढक्का (ढौक) तुरुष्क BŚ (तूर) निष्क BŚ (सद) मार्क (मृज) यस्क (यम) वृक्का B (वृज) शुल्क B (शल) श्वफल्क B (फाल) स्पृक्का B (स्पृश)

अक

अलक BŚ (अल) अवका B (अव) उज्झक +U (उज्झ ?) कटक BU (कट) कण्टक B (कण्ट, कट B) कनक BU (कन) करक BŚ (कृ) कर्षक (कृष) कवक B (कु) कुरवक+B (रु) कुरण्टक B (रण्ट) कुरुण्टक+B (रुण्ट) कोरक BU (कुर) क्षवक B (क्षु) क्षारक B (क्षारि) चटक B (चट) चणक B (चण) चरक BU (चर) चषक U (चष) छेदक (छिद) जनक (जन) तमक B (तम) तोटक (तुट) दमक+D (दम) दवक (दु) देवका B (दिव) धरक (धृ) नरक Ś (नृ) फलक B (फल) बन्धक (बन्ध) भरक B (भृ) भेदक (भिद) पेटक (पिट) मरक (मृ) मशक B (मश) मल्लक BU (मल्ल) रमक+Ś (रम) लमक (लम, रम* Ś) लङ्गक+U (लङ्ग) लङ्घक (लङ्घ) वटक+G (वट) वमक+B (वम) वरक B (वृ) वर्तक B (वृत) वल्लकी B (वल्ल) सरक BŚ (सृ) सल्लकी (सल्ल) स्तवक BŚ (स्तु, स्था* Ś)।। [कित्] उदक BŚ (उन्द) कृषक Ś (कृष) कुलक (कुल) कुहक+U (कुह) कृतक+U (कृत) क्षिपक B (क्षिप) क्षुपक (क्षुप) क्षुभक (क्षुभ) छिदक U (छिद) तिलक B (तिल) धुवका BU (धू) ध्रुवक B (ध्रु) नपुंसक (पुंस) पिटक B (पिट) पुलक B (पुल) भिदक U (भिद) रुचक BU (रुच) लिखक (लिख)।। [नि०] अर्भक BŚ (ऋ) अश्मक B (अश) आढक (ढौक) उपक B (उम्भ) एड्का B (ईड) एरका B (ईर) कथक (कथ) कलापक U (मा) कार्षक (कृष) कीचक BŚ (कच) क्षुल्लक (क्षुद)

चम्पक B (चप) जह्क BŚ (हा) धमक BŚ (ध्मा) पातक+D (पा) पेचक BŚ (पच्) मेचक BŚ (मच) मेनका B (मन) लघक (लङ्घ) वट्टक (वट) वधक BŚ (हन)

Note—'क्वुन् शिल्पिसंज्ञयोरपूर्वस्यापि' Ś. 2.32. U illustrates: अभ्रक, तक्षक, आमलक, कुट्टक, पुष्पप्रचायिका, भषक, रजक, लटक, शालभञ्जिका, शुनक, also (वस्त्र) धारक, (तिल) पीड़क; चरक (Sk) बन्धक (ŚV); Nārāyaṇa adds लिखक and तर्क्षक as also (संज्ञायां) मशकः

आक

कवाक BŚ (कु) खजाक B (खज) गडाक (गड) तटाक (तट) तडाक U (तड) दवाक (दु) नभाक U (भा) नमाका (नम) पटाका BU (पट) पताका BU (पत) पवाका U (पू) बलाका BŚ (बल) भन्दाक (भन्द) मनाका BU (मन) मन्दाक U (मन) वर्ताका (वृत) शलाका BU (शल)।।

[कित्] गुवाक U (गु) गृहाक (ग्रह) पुलाक B (पुल) विदाक (विद) शुभाक (शुभ)।।

[नि०] गूवाक, गूपाक B (गु) चार्वाक (चर्व) ज्योन्ताक B (जु) पराक B पाराक+B (पॄ) पिण्याक BU (पिष) पिनाक BŚ (पिष, पा U पन R) भद्राक (भन्द) मवाक (मव्य) वार्ताक BU (वृत) वृन्ताक B (do.) श्यामाक BU (श्यै) स्योनाक B (सिव)

इक

अलिक B (अल) आखनिक Ś (खन) आपणिक Ś (पण) आपनिक Ś (पन) आपतिक Ś (पत) आपदिक (पद) कलिका B (कल) क्रयिक Ś (क्री) दर्विक+G (दॄ) दलिक B (दल) दूषिका (दूषि, दुष D) स्फटिक B (स्फट)।। [कित्] आकषिक (कष) इषिका+DG (इष) कुशिक B (कुश) कृषिक BŚ (कृष) क्रुशिक (क्रुश) पिक B (पा) पुलिक B (पुल) प्राकषिक Ś (कष) प्रापणिक (पण) प्रापनिक (पन) मृडिक+ŚV (मृड) वृश्चिक BŚ (व्रश्च)।। [णित्] कासिका (कस) नासिका (नस) वासिका (वस)।। [नि०] इतिक B (इ) गव्दिक B (गद) पिपीलिका B (पील) भुरिक (भृ) भुलिक (भृ) मक्षिका BŚ (मष, मश Ś) मूषिक BŚ (मुष) सीमिक BŚ (स्यम) हंसिका Ś (हन) हृदिक (हृ)

ईक

अनीक BŚ (अन) अलीक BŚ (अल) कणीक (कण) कषीका BŚ (कष) दूषीका BŚ (दुष. णिच्) पालीक (पालि) मनीक (मन) मलीक (मल) वलीक BU (वल) स्यमीक BŚ (स्यम)।।

[कित्] इषीका B (इष) ईषीका (ईष) ऋचीक B (ऋच) ऋजीक Ś (ऋज) दृशीक B (दृश) दृषीका (दृष) निलीक (ली) मृडीक BŚ (मृड) मृदीका (मृद)

शिलीक (शिल) हृषीक BŚ (हृष)।। [नि०] अस्तीक (अस) कल्मलीक (कल) पुण्डरीक BU (पुण, पुण्ड) पूतिक B (पू, पु Ś) प्रतीक BU (प्रा, इ U) मृद्वीका B (मृद) वल्मीक BU (वल) वाहीक BU (वह) वाह्लीक B (वह्ल) समीक B (सम्-इ) सृणीक (सृ)।। [द्वित्व] कङ्कणीक Ś (कण यङलुक्) कर्करीका U (कृ) किङ्किणीका B (कण, कम B) घर्घरीका (घृ) चञ्चरीक BU (चञ्च, चर U) जर्जरीका B (जृ) झर्झरीक B (झॄ) तिन्तिड़ीक BU (तिम) दर्दरीक U (दॄ) पर्परीक (पॄ) फर्फरीक BŚ (do., स्फुर U) मर्मरीक U (मृ) वर्वरीक (वृ) शर्शरीक (शॄ)

उक

कटुक (कट) कुहुक B (कुह) क्रमुक B (क्रम) भल्लुक U (भल्ल) मयुक (मि) वमुक (वम) विकसुक (कस) सङ्कसुक BŚ (कस)।। [नि०] अंशुक B (अश) आणुक (अण. णित्) उल्मुक B (ज्वल, उष U) कञ्चुक B (कच) कन्दुक B (कम) काणुक (कण. णित्) क्रमुक B (क्रम) चिबुक B (चि) चुलुक B (चुलुम्प) चूचुक B (चत) जम्बुक B (जम) तिन्दुक B (तिम) नंशुक Ś (नश) पाकुक Ś (पक) पृथुक BŚ (प्रथ) भावुक B (भू) भीरुक Ś (भी) मड्डुक B (मण्ड) मधुक B (मच, मन B) वालुका B (वल) शम्बुक+U (शम) हिबुक (हि)

ऊक

अञ्जूक (अञ्ज) अनूक (अन) एलूक+U (इल) कणूक BŚ (कण) जम्बूक+U (जम) जलूका B (जल) तलूक (तल) बन्धूक BU (बन्ध) बलूक B (बल) भल्लूक BU (भल्ल) भालूक BU (भालि) मण्डूक BŚ (मण्ड) मनूक (मन) मरूक BŚ (मृ) मलूक (मल) मल्लूक (मल्ल) वञ्चूक+G (वञ्च) वलूक+B (वल)।। [णित्] आणूक (अण) काणूक (कण) भाल्लूक (भल्ल) शालूक BŚ (शल)।। [नि०] उरुवूक B (वा) उलूक BŚ (अल, वल U) मधूक BU (मद, मह U) वरूक B (वृध) वावदूक U (वद. यङन्त) वास्तूक+U (वस्. णित्) वृधूक (वृध) शम्बूक BU (शम) शाम्बूक (do.)

अङ्क

कङ्क* B (कै. कित्) करङ्क B (कॄ) कलङ्क B (do.) पङ्क* B (पा. कित्, पण D) रङ्क* BU (रा-कित्, रम U) लङ्का* BU (ला-कित्, लम U)

इङ्क

कुलिङ्क (कुल) चिरिङ्क (चिर)

अविङ्क

कलविङ्क B (कल)

आणक

धाणक (धा) प्रियाणक* (प्री-कित्) भवाणक (भू) लवाणक (लू) लाणक (ला) शिङ्घाणक Ś (शिङ्घ) हराणक (हृ)

आतृक

जैवातृक* B (जीव)

आनक

आनक* B (अण-डित्, अन-डित् B) दानक+G (दा) धानक Ś (धा) पानक+G (पा) भयानक BŚ (भी) राजानक (राज) लवानक B (लू) शयानक BŚ (शी) शिङ्घानक BŚ (शिङ्घ)

ईधुक

गवीधुक (गु)

एधुक

गवेधुका B (गु)

ईनक

कनीनिका B (कन)

तकक्

अश्मन्तक*+B (अन) अष्टका BŚ (अश) इष्टका BŚ (इष) कतक* B (कम) मस्तक U (मस) भीतक, विभीतक* B (भी)

तिक

वर्तिका Ś (वृत)।। [कित्] कृत्तिका BŚ (कृत) पुत्तिका B (पुत) भित्तिका BŚ (भिद) लत्तिका BŚ (लत)

आतक

चण्डातक B (चण्ड) भल्लातक B (भल्ल)।। [नि०] आमिलातक B (अ-म्ला) अम्लातक (अम) आम्रातक B (अम) कोशातकी B (कुश) धातकी U (धा) पिष्टातक B (पिष) श्लेष्मातक B (श्लिष)

ईतक

पिण्डीतक B (पिण्ड) रोहीतक B (रुह) हरीतकी B (हृ) कुषीतक* B (कुष-कित्)

एलक

क्रमेलक B (क्रम)

आहक

दमाहक (दम) बलाहक (बल) बिलाहक (बिल) शलाहक (शल)

ख

खङ्ख+G (खन) मङ्ख BŚ (मन) शङ्ख BŚ (शम) शाखा BŚ (शो)।। [नि॰] उखा B (उष) एधिख (एध) ख B (अश्-ड्ति्) नख+Ś (नह) न्युङ्ख B (नी) पुङ्ख B (पू) मख B (मह) मयूख BŚ (मय) मुख BŚ (मुह, मह* B खन* Ś) मूर्ख BŚ (मुह, मूर्छ* G) शिखा BŚ (शो, शी* Ś)

ग

अङ्ग U (अम) अद्‌ग BŚ (अद) खड्ग BŚ (खड, खण्ड* D) गङ्गा Ś (गम) गड्ग (गड) गद्‌ग (गद) गर्ग BŚ (गृ) छाग BŚ (छो) भर्ग B (भृ) रङ्ग (रम) वर्ग (वृ) वेग (अज) स्वर्ग B (स्वृ)।। [नि॰] द्रङ्ग, द्राङ्ग (द्रम) नग+Ś (दह) नाग+U (दह) पिङ्ग+B (पी) पूग BŚ (पू. कित्) भृङ्ग BŚ (भृ) मार्ग (मृ) मुद्‌ग BŚ (मुद्. कित्) वृङ्ग (वृ) शार्ङ्ग Ś (शॄ) शृङ्ग BŚ (शॄ) षिड्ग U (षिट) हार्ग (हृ)

आग

तड़ाग B (तड)

अङ्ग

करङ्ग (कृ) तमङ्ग B (तम) तरङ्ग BŚ (तॄ) पतङ्ग BŚ (पत) परङ्ग (पॄ) लवङ्ग BU (लू) शरङ्ग (शॄ)।। [णित्] नारङ्ग BU (नॄ, नृ U) वारङ्ग BU (वृ) शारङ्ग+ (शॄ) सारङ्ग BU (सृ)।। [नि॰] मतङ्ग B (मन) मातङ्ग (मन, मद* G णित्)।। [कित्] कुरङ्ग BU (कुर, कृ U) पिशङ्ग B (पिश) मृदङ्ग BU (मृद) विड़ङ्ग BŚ (विड) विलङ्ग (विल)

इङ्क

'आद्भ्यः'।। आलिङ्ग (ला) कलिङ्ग B (कल) दिङ्ग (दा) धिङ्ग (धा) पलिङ्ग (पल) पिङ्ग B (पा, पी B) भिङ्ग (भा) लिङ्ग (ला) शिङ्ग (शो) स्फुलिङ्ग B (स्फुल)।। [नि॰] आदिङ्ग (अद. णित्) उच्चिलिङ्ग (उत्-चल) भिलिङ्ग (भल) भुलिङ्ग B (भल, भृ B) मातुलिङ्ग (तुल)

उङ्क

[नि॰] कुङ्गा B (कम) तुङ्ग B (तम) मातुलुङ्ग B (तुल) शुङ्ग B (शम) सुरुङ्गा B (सृ)

घ

अर्घ (ऋ) जङ्घा B (जन) स्थाघ (स्था)।। [नि०] अघ (अम) घङ्घ (हन) दीर्घ B (दृ) मघा (मङ्घ, मह D) मोघ+D (मुह)

अघ

सरघा B (सृ)

[चक्
उञ्च B (उच)]

चट्

[नि०] कूच B (कु) पूच (पु) समीच BŚ (इ) कूर्च B (कु, क्ल, कृ) चूर्च (चर)

अच

अवच (अव) कणाच (कण) करच (कृ) कलच (कल) कवच BU (कु) कुटच (कुट) ऋकच* B (क्रम) मणाच (मण) मदच (मद)

आचक्

पिशाच (पिश)

इच

अपिचा (अप) मरिच B (मृ)

ईचण्

मारीच (मृ)

[डिच
नीच B (नम)]

उच

लकुच* B (लष)

ऊचट्

गुडूच B (गुड) सूच* B (सिव-डित्)

ञ्च

चञ्चा (चि) मञ्च B (मि, मू B)

डोच

चोच B (चि) मोचा B (मि, मू B)

इञ्चक्

उदिञ्च (उद) कलिञ्च (कल) कुटिञ्च (कुट) कुलिञ्च (कुल)

छक्

अच्छ B (अद) कच्छ BU (कच, कष B) गच्छ B (गम) गुच्छ B (गु) तुच्छ B (तुद) पच्छ (पद) मच्छ B (मद)।। [नि०] एधिच्छ (एध) गुलुञ्छ B (गुड, गुद B) पिच्छ B (पी) पिञ्छ B (पी) पिलिपिञ्छ B (पील, पिल B) पुच्छ B (पू)

जक्

वीज B (वी)।। [नि०] कुञ्ज B (कु) कुब्ज B (कु) पुञ्ज B (पू)

अज

उटज* B (वट) कुटज B (कुट) वलज, बल्वज* (बल) भरुज* B (भृ) भिषज* भिष्णज* भेषज B (भिष) भूर्ज* (भृ) मुरज* B (मुर्व)

इजक्

कुलिज B (कुल)

अञ्ज

करञ्ज B (कृ)

झ

झञ्झा B (झम)

ट

लोष्ट B (लुष, लू* G)।। [नि०] कीट B (कि) घटा B (हन) घण्टा B (हन, अण B) घाटा (हन) छटा B (छो) जटा BŚ (जन) जाण्ट B (जन) जूट B (जु) तट (तन) नट Ś (नट) पाण्ट B (पण) वट (वन) सटा BŚ (सन)

अट

अवट B (अव) एधट (एध) कक्खट U (कक्ख) कङ्कट BU (कङ्क) कमट (कम) करट BU (कृ) कर्कट BU (कर्क) कर्पट BŚ (कृप, कर्प U) कर्बट B (कर्ब) कवट (कु) चपट U (चप) चमट (चम) चर्पट+G (चर्प) तरट (तृ) द्वेवट U (द्वेव) पर्पट BU (पर्प) भरट BŚ (भृ) मयट+U (मि) मर्कट U (मर्क, मृ* D) लपट (लप) वरट BU (वृ) शकट BŚ (शक) श्रवट (श्रु) सरट BU

(सृ)।। [नि०] कपट BU (कम्प) कीकट B (कक) कुलटा (कुल. कित्) लघट (लङ्घ) विलटा (विल, कित्)

आट

अनाट (अन) पराट (पृ) ललाट B (लल) वराट (वृ) शराट B (शॄ)।। [कित्] किराट B (कॄ) किलाट* B (कॄ) सृपाट (सृप) स्राट (सृ)।। [नि०] कपाट B (कम्प) खल्वाट (खल) प्रपुन्नाट B (पुण) विराट B (वृ) शृंगाट B (श्रि)

इट

चिर्भिटी B (चिर)

टिण्ट

चरिण्टी* (चिर) चिरिण्टी B (do.)

कीट

कम्पीट (कम्प) किरीट BŚ (कॄ) कृपीट BŚ (कृप) कृषीट (कृष) तिरीट BŚ (तॄ)

अरीट

खञ्जरीट B (खञ्ज)

उट

गरुट (गॄ) जरुट (जॄ) दरुट (दॄ) भरुट (भृ) वरुट B (वृ)।। [नि०] उत्कुरुट (कृ) कुक्कुट B (कुक, कु B) नर्कुट B (नृत) पुरुट (पुर) मकुट B (मङ्क कन D) मुकुट (मङ्क) मुरुट (मृ) स्थपुट B (स्था)

ऊट

दुर्दुरूट B (दुर्-दृ) वधूटी B (वन्ध)

एट

गारेढ* BŚ (गृ. णित्) चपेट BU (चप)

ओट

करोट B (कृ) शकोट (शक) शाखोट B (शाख)।। [नि०] अक्षोट B (अश) कपोट (कव) कर्कोट B (कृ) वकोट B (वंच)

ठ

ओष्ठ BŚ (उष) कण्ठ BŚ (कण) काष्ठ BŚ (काश, काष B) कोष्ठ BŚ (कुष) वण्ठ (वण) शण्ठ (शम)।। [कित्] कुण्ठ B (कुण) कुष्ठ BŚ (कुष) पीठ B (पी) पृष्ठ BŚ (पृष) विष्ठा B (विश, विष B)।। [नि०] पष्ठ (पुष) शठ (शम)

इठ

एधिठ (एध)

अठ

अमठ (अम) कमठ BŚ (कम) जरठ BŚ (जॄ) मरठ (मृ) रपठ (रप) रमठ B (रम) रामठ+Ś (do. णित्) शरठ (शॄ)

ड

'पञ्चमात्'।। अण्ड BU (अण, अम U) कण्ड (कण) खण्ड U (खन) गण्ड U (गण, गम) चण्ड U (चण) तण्ड (तम, तन) दण्ड BU (दम) पण्ड U (पण) फण्ड U (फण) भण्ड BU (भण) भाण्ड B (भामि) मण्ड U (मण, मन U) रण्डा BU (रम) वण्ड U (वन) शण्ड U (शम) षण्ड BU (षण)।। [णित्] आण्ड B (अण) काण्ड BU (कण, कम U) खाण्ड (खन)।। [कित्] कुड (कु) कुण्ड U (कुण) गुड U (गु) घुण्ड U (घुण) जड़*+G (जन) तुण्ड (तुण) नीड़ B (नी) पुण्ड (पुण) मुण्ड (मुण) शुण्डा (शुन) हुड (हु)

अड

अरड (ऋ) अवड (अव) कुहड B (कुह) चमड (चम) चोरड (चुर) तरड (तॄ) यमड (यम) लेहड (लिह) वमड (वम) व्याड़ B (व्ये) सरड (सृ)।। [णि०] कहोड B (कष) कुरड (कुर) केरड (कॄ) क्रोड़ B (क्रु) लहोड B (लह) विहड (हन)

अण्ड

करण्ड Ś (कॄ) जरण्ड BŚ (जॄ) तरण्ड BU+ (तॄ) भरण्ड BŚ (भॄ) वरण्ड BŚ (वॄ) शरण्ड (शॄ) सरण्ड BŚ (सृ)।। [नि०] एरण्ड B (ईर) कूष्माण्ड B (कुष) कोदण्ड (कद) छेमण्ड+U (छम) पिचण्ड B (पिच, पच D) पोगण्ड B (पू) वतण्ड BU (वन) शयण्ड BU (शी) शयाण्ड B (शी) शिखण्ड+D (शास)

उड

गरुड B (गॄ) जरुड (जॄ) दरुड (दॄ) वरुड (वॄ) भरुड (भॄ) लगुड B (लग)

उण्ड

कुसुण्ड (कुस)

ढ

शण्ढ BŚ (शम) षण्ढ B (षण्)॥ [कित्] कुण्ढ B (कुण्)॥ [नि०] अषढ़ा B (न-सह)

ण

ऊर्णा BŚ (उर्व) एण B (इ) कर्ण BŚ (कॄ) जर्ण BŚ (जॄ) तर्ण BŚ (तॄ) दर्ण BŚ (दॄ) द्रोण BŚ (द्रु) पण्ण (पण) पूर्ण B (पॄ) वर्ण+BŚ (वॄ) वेण+G (अज) वेण्णा BŚ (वेण) शाण BŚ (शो) श्रोण+U (श्रु) सर्पण (सृप)॥ [कित्] उष्ण BŚ (उष) ऋण (ऋ) कृष्ण BŚ (कृष) घृणा BŚ (घृ) तृष्णा Ś (तृष) द्रुण (द्रु) वीणा BŚ (वी, वि D, अज G) शुष्ण BŚ (शुष) हूण B (ह्वे)॥ [नि०] अभीक्ष्न B (इष) कार्क्न (कृ) क्षूण B (क्षु) गुण (गै, गम, गृ) घुसृण+B (घृस) तीक्ष्ण BŚ (तिज) तूण B (तु) तृण BŚ (तॄ) पिण्ण+ŚV (पण) भ्रूण B (भृ) मसृण+B (मस) श्लक्ष्ण BŚ (श्लिष) स्थूणा BŚ (स्था)

अण

अङ्गण B (अङ्ग) कङ्कण BU (कङ्क) करण (कृ) चरण (चर) चुक्कण (चुक्क) तङ्गण B (तङ्ग) तरण (तॄ) तुरण B (तुर) परण (पॄ) बुक्कण (बुक्क) भरण (भृ) मङ्कण B (मङ्क) ररण BŚ (रु) रोहण B (रुह) लक्षण Ś (लक्ष) वरण BŚ (वृ) विचक्षण B (चक्ष) शरण (शॄ) श्रवण BŚ (श्रु) समीरण (ईर)॥ [कित्] किरण BŚ (कॄ) कृपण BU (कृप) क्षिपण (क्षिप) गिरण (गॄ) पुरण BŚ (पॄ) वृषण B (वृष)॥ [नि०] उरण BŚ (ऋ) उल्वण B (वल) कुक्कण B (कुक) कुङ्कण (कुक्) कृकण B (कृ) घुरण+ŚV (हन्) चिक्कण Ś (लि) ज्योतिरिङ्गण B (इङ्ग) तृवन B (तृप) त्रवण (त्रप) धिषण BŚ (धृष) भुरण B (भृ) लवण (ली, स्वद or क्लिद) वङक्षण B (वञ्च) विहण (वह)

आणक्

कृपाण BU (कृप) गृहाण (ग्रह) द्रुहाण (द्रुह) धृषाण (धृष) मृषाण (मृष) युषाण (युष) विषाण BŚ (विष) वृषाण (वृष)॥ [णित्] पाषाण BŚ (पष HU, पिष B)॥ [नि०] कल्याण B (कल) केक्काण (कक?) जिह्मियाण (ह्री) जुहुराँण Ś (हुर्च्छ) द्रेक्काण B (दृश?) पर्याण B (इ) वोक्काण B (वङ्क?)

इण

दक्षिण BŚ (दक्ष) द्रविण BŚ (द्रु) रोहिण B (रुह) बर्हिण U (वर्ह) हरिण BŚ (हृ)॥ [कित्] इरिण BŚ (ऋ, इर B) द्रुहिण BŚ (द्रुह)

उण

अरुण BŚ (ऋ) करुण BŚ (कॄ) तरुण BŚ (तॄ) दारुण BŚ (दारि) धरुण BŚ (धृ, धारि Ś) वरुण BŚ (वॄ)।। [कित्] क्षुण (क्षै) भिक्षुणी (भिक्ष)

एष्णक्

गेष्ण B (गै) देष्ण B (दा)

त

अन्त BŚ (अम) अभिम्लात+U (म्लै) अस्त (अस) एत BŚ (इ) गर्त BŚ (गॄ) जर्त BŚ (जॄ) तन्त (तम) दन्त BŚ (दम) धोत (धू) पोत BŚ (पू) मर्त BŚ (मृ) मन्त (मन) मात (मा) लोत BŚ (लू) वस्त BU (वस) वात BŚ (वा) वितस्ता B (तस) हस्त BŚ (हस)।। [कित्] अक्त Ś (अञ्ज) अयुत B (यु) ऋत U (ऋ) घृत BŚ (घृ) चित्त B (चित्) छात+U (छो) तत BŚ (तन) तुस्ता (तुस) दूत BŚ (दू) धूर्त BŚ (धूर्व) नियुत B (यु) पीत (पा) पुस्त B (पुस, पुष B) पूर्त (पूर्व) विस्त B (विस) वुस्त (वुस) भूत B (भू) मुस्ता B (मुस, मुष B) मूत B (मू) मृत U (मृ) रीत (री) लूता B (लू) शीत U (शी) सित BŚ (सि) सुत B (सु) सूत B (सू) सुरत B (रम) हित B (धा, हि B)।। [नि०] अलक्त (अल) उत (उड) चर्करीत (कृ यङ लुक्) चेक्रीयित (कृ यङ) तात BŚ (तन, त्रै D) तिक्त (ताड़ि, तक, तिज) तूस्त BU (तुस) नमित्त B (मि, मी B) पित्त B (पी) पुत B (पू) मुहूर्त BU (हुर्च्छ, मुह D) लिप्त Ś (ली) शुक्त (शक, शुच) सीता (सि) सूरत Ś (रम)

अत

अमत (अम) कङ्कत B (कङ्क) खलत (खल) तमत (तम) दरत (दृ) दर्शत BŚ (दृश) नमत (नम) पचत (पच) परत (पॄ) पर्वत Ś (पर्व) भरत BŚ (भृ) मरत (मृ) मालती* U (मल) यजत BŚ (यज) वलत B (वल) शयत (शी) हर्यत (हर्य)।। [कित्] कत (कै) पृषत BŚ (पृष) रजत BŚ (रञ्ज) लता (ला) व्रत (वृ) सिकता B (सिक)

आतक्

अलात B (अल, ला B) इलात (इल) कलात (कल) किरात B (कॄ) चिलात (चिल) नाथात (नाथ) लात (ला) विलात B (विल) व्रात B (वृ, व्रज B)

इत

कुत्सित+ŚV (कुत्स) नापित BŚ (न-आप) पलित BŚ (पल, also फल* Ś) रोहित BŚ, लोहित Ś (रुह) शोणित (शोण) श्येत Ś (श्यै) हरित BŚ (हृ)।। [कित्] उचित BŚ (उच, वच Ś) कुचित+Ś (कुच) कुटित+Ś (कुट) कुशित+

ŚV (कुश) कुषित (कुष) कुसित BŚ (कुस) कुशित (कुश्र) पिशित BŚ (पिश) पृषित BŚ (पृष) रुचित+Ś (रुच)

ईतण्

हारीत B (हृ)

ड्डुत

अद्भुत BŚ (भू)

ऊतक

कुलूत B (कुल) जीमूत* Ś (जीव) मयूत B (मय)

श्रौत

कपोत BŚ* (कब, कम्प B) आस्फोता* B (स्फायि, डित्)

अन्त

अदन्त (अद) अर्हन्त U (अर्ह) गडन्त (गड) गड़यन्त* BŚ (गड, णि) गण्डयन्त (गण्ड, णि) जयन्त BŚ (जि) जरन्त+BŚ (जॄ) जीवन्त BŚ (जीव) तरन्त Ś (तॄ) नन्दन्त+Ś, नन्तयन्त BŚ (नन्द) प्राणन्त Ś (प्र-अण) भरन्त+BŚ (भृ) भवन्त B (भू) भासन्त (भास) भासयन्त BŚ (भास, णि) मण्डयन्त BŚ (मण्ड, णि) मदयन्त (मद, णि) रेवन्त B (रेव) रोहन्त+B (रुह) वदन्त (वद) वसन्त BŚ (वस) वहन्त BŚ (वह) वेशन्त BŚ (विश) साधयन्त BŚ (साध, णि)।। [नि०] दुष्वन्त (दुष) भदन्त Ś (भन्द) सीमन्त (सि) हेमन्त BŚ (हि, हन् ŚH)

उन्त

शकुन्त BŚ (शक, शङ्क D) कुन्त* B (कष, डित्)

थ

अर्थ BŚ (ऋ) अवगाथ B (गै) कन्था B (कम) गाथा BŚ (गै) प्रोथ BŚ (प्रु) शोथ+U (शु)।। [कित्] अवगीथ BŚ (गै) अवभृथ BŚ (भृ) उकथ BŚ (वच) उच्छीथ (शी) उद्गीथ BŚ (गै) गोपीथ BŚ (पा, पी G) तीर्थ BŚ (तॄ) तुत्थ BŚ (तुद) निर्ऋथ BŚ (ऋ) निशीथ BŚ (शी) नीथ B (नी) नूथ (नू) पीथ BŚ (पा, पी G) रथ BŚ (रम) रिक्थ BŚ (रिच) शूथ (श्वि) सङ्गीथ (गै) समिथ BŚ (सम्-इ) सिक्थ BŚ (सिच) हथ Ś (हन)।। [नि०] अवगथ BŚ (गै) कुथ (क्रु, कॄ) गूथ BŚ (गु) तिथ Ś (तन, स्था, तिम् Ś) निथ (नी) निरूथ (रु) पथं (पल) यूथ BŚ (यु) वोहित्थ+(वाह) सार्थ BŚ (सृ) सूरथ (रम)

अथ

'उपसर्गाद्वसः'। आवसथ, उपवसथ, निवसथ, संवसथ, सुवसथ BŚ (वस) गमथ BŚ (गम) जीवथ BŚ (जीव) दमथ+ŚV (दम) दर्शथ+ŚV (दृश) प्राणथ BŚ (अण) बन्धथ+B (बन्ध) भरथ BŚ (भृ) रमथ (रम) रवथ B (रु) वञ्चथ Ś (वञ्च) वन्दथ B (वन्द) शपथ BŚ (शप) शयथ BŚ (शी) शमथ BŚ (शी)॥ [कित्] द्रुहथ (द्रुह) भिदथ (भिद) रुदथ Daś (रुद) रुवथ BŚ (U) (रु) विदथ BŚ (विद)

+[इथ+

जनिथ G (जन)]

ऊथ

जरूथ BŚ (जॄ) वरूथ BŚ (वॄ)

द

कन्द U (कन) मन्द (मन) शब्द BŚ (शप) शाद Ś (शो)॥ [नि॰] अब्द BŚ (आप, अब U) कुन्द BU (कु) गुद B (गु, कित्) तुन्द BU (तु) वृन्द BU (वॄ) सुन्द B (सु)

इद

कुसिद (कुस)

ईद

कुसीद Ś (कुस)

उद

अर्बुद B (अर्ब) इङ्गुद (इङ्ग) ककुद B (कक)॥ [नि॰] काकुद B (कक, णित्) कुमुद (कम) बुद्बुद B (बुन्द, बुद B)

अन्द

ककन्द BU (कक) मकन्द B (मक)

इन्दक्

अलिन्द BU (अल) कलिन्द B (कल) कुणिन्द (कुण) कुपिन्द Ś (कुप) पुलिन्द BŚ (पुल) मणिन्द (मण)॥ [नि॰] कुविन्द Ś (कु ŚV, कुप U) पारिन्द, पालिन्द (पॄ, णित्)

उन्द

यमुन्द B (यम)

डुकुन्द

मुकुन्द B (मुच)

कुकुन्द

मुचुकुन्द B (मुच)

ध

अन्ध B (अम) स्कन्ध* B (स्कन्द)

अधक्

निषध B (सो) मगध* (मङ्ग)

वध

आरग्वध (रग) परश्वध* (शॄ-डित्)

उधक्

इषुध B (इष)

अन्ध

कवन्ध B (कु)

न

अत्न BŚ (अत) अन्न BŚ (अन) धाना BŚ (धा) पत्न+G (पत) पन्न Ś (पूत) प्यान (पै) रस्न Ś (रस) वस्न BŚ (वस) वेन BŚ (अज) सेना BŚ (सि) स्योन BŚ (सिव) स्वन्न (स्वद) स्वप्न Ś (स्वप)॥ [कित्] इन BŚ (इ) ऊन Ś (अव) जिन B (जि) दीन Ś (दी) बुध्न BŚ (बुध, बन्ध Ś) मीन BŚ (मी) शीन (शी) सिन Ś (सि)॥ [डित्] द्युम्न B (मा) निम्न B (do.) सुम्न B (do.)॥ [णित्] रास्ना BŚ (रस, रा* BŚ, राश D)॥ [नि०] कौश्न (क्रुश) चिह्न (चह) च्यौक्न B (च्यव, च्यु B) दिन U (दिव, दो U) धीना, धेना Ś (धे) नग्न (न, वस) फेन BŚ (फण ŚV, स्फाय BU)। ब्रध्न BŚ (बन्ध, वृध B) रत्न BŚ (रम) शिश्न B (श्री, सन्वत्) सूना BŚ (सु) स्तेन B (स्तै) होत्न+U (हु)

अन

असन BŚ (अस) गृञ्जन B (गृञ्ज, गृज* B) चन्दन (चन्द) जयन B (जि) दहन (दह) देवन (दिव) द्योतन Ú (द्युत) धवन (धू) नयन U (नी) निधान+B (धा) पचन

(पच) पवन (पू) प्रस्कन्दन (स्कन्द) भवन (भू) भ्रज्जन (भ्रस्ज) मज्जन (मस्ज) मण्डन (मण्ड) मदन (मद) मन्दन Ś (मन्द) यवन BŚ (यु) रचना (रच) रसना B (रस) राजातन+U (अत) रोचना BU (रुच) वहन (वह) सवन U (सु) स्यन्दन U (स्यन्द)।। [कित्] 'तुदादेः'। तुदन (तुद) धन+U (धा) धुवन Ś (धू) निधन Ś (धा) बुधन (बुध) भुवन BŚ (भू) भृज्जन Ś (भ्रस्ज) रजनी BŚ (रञ्ज) लम्बन (लम्ब) वृजन (वृज) सिवन (सिव) सुवन (सू)।। [नि०] आनन B (अन) ओदन BŚ (उन्द) काञ्चन B (कच) कानन B (कन) गगन BŚ (गम) गहन (गाह) घतन (हन) जघन BŚ (हन) मन्मन+B (मन) विदन (विन्द) रशना BŚ (अश)

आन

मन्थान (मन्थ) संस्तवान (सम्-स्तु) स्पर्शान (स्पृश)।। [कित्] ईशान (ईश) दृशान (दृश) बुधान Ś (बुध) मृशान (मृश) युजान (युज) युवान (यु) युधान Ś (युध)।। [द्वित्व] जिह्रियाण (ह्री) जुहुराण Ś (हुर्छ) बुबुधान+G (बुध) मुमुचान Ś (मुच) युयुधान Ś (युध) शिश्विदान* Ś (श्वित)

असान

अर्हसान (अर्ह) ऋञ्जसान Ś (ऋञ्ज) जरसान+Ś (जॄ)- तरसान+U (तॄ) दरसान+U (दॄ) मन्दसान Ś (मन्द) रञ्जसान (रञ्ज) वरसान+U (वॄ) वर्धसान (वृध) शवसान+Ś (शु) सहसान Ś (सह)।। [कित्] इजसान (इज) रुहसान (रुह) वृधसान Ś (वृध)

इन

अविन BŚ (अव) कठिन BU (कठ) कुण्डिन U (कुण्ड) खलिन (खल) तलिन (तल) नलिन BU (नल) फलिन U (फल) मलिन U (मल) मसिन+U (मस) महिन BŚ (मह) स्त्येन+Ś (स्त्यै)।। [कित्] तुहिन BŚ (तुह) पुटिन (पुट) पुलिन BŚ (पुल) वृजिन BŚ (वृज) श्येन BŚ (श्यै)।। [नि०] अजिन BŚ (अज) विपिन BŚ (वप, वेप Ś) माहिन BU (मह)

ईन

खलीन B (खल) हिंसीन (हिंस) पाठीन* B (पठ-णित्)

उन

अर्जुन BŚ (अर्ज) तलुन BŚ (तॄ) यजुना (यज) यमुना BŚ (यम) वयुन BŚ (अज) शकुन BŚ (शक) शयुन Ś (शी)।। [कित्] क्षुधुन Ś (क्षुध) पिशुन BŚ (पिश, पिष D) मिथुन BŚ (मिथ)।। [नि०] फल्गुन BŚ (फल) लशुन BŚ (लष, अश Ś)

तन

पट्टनं (पट) पत्तन BŚ (पत)।। [कित्] पूतना B (पू) पृतना B (पृ)

त्नक्

अक्ष्ण (अश) कृत्स्न BŚ (कृत)

शसान

अर्शसान Ś (ऋ)

प

अल्प B (अल) चण्प (चण) चम्पा BU (चम) तर्प (तृ) तल्प BŚ (तल) नेप (नी) पर्प BŚ (पृ) पाप BŚ (पा) भाप (भा) रम्पा (रम) वप्प (वप) वेप+B (वी) वेष्प BŚ (विष, विश* B) शम्पा B (शम) शेप B (शी) सर्प (सृ)।। [कित्] क्षुप B (क्षु) चुप्प (चुप) नीप BŚ (नी) पूप (पू)।। [नि०] अप (अव) उप (उभ) कूप BŚ (कू) कूर्प B (कृ) खष्प Ś (खन) च्युप Ś (च्यु) पम्पा BU (पा, पन G) बाष्प BŚ (बाध, वा B, वास D) यूप BŚ (यु) रूप BŚ (रु) शष्प BŚ (शद, शस Ś) शिल्प BŚ (शी H, शल BH, शील UH) शूर्प BŚ (शृ) सूप BŚ (सु, सू D) सूर्प (सृ) स्तूप BŚ (स्तु, स्त्यै ŚV, U) हृष्प (हन)

अप

कचप Ś (कच) कलप+B (कल) खजप BŚ (खज) खरप+B (खर) तलप (तल) दलप BŚ (दल) ध्वजप (ध्वज) वलप (वल)।। [कित्] उषप BŚ (उष) कुणप BŚ (कुण, क्वण* Ś) कुटप BŚ (कुट) कुतप B (कुत, कु B) कुषप B (कुष) भुजप (भुज) विटप BŚ (विट)।। [नि०] उलप BŚ (वल, ऋ D) चातप+B (चत) वातप (वा) विष्टप BŚ (विष, विश B) शिंशपा B (शंस)

आप

कलाप (कल)

इपक्

विशिप BŚ (विश)

ईप

द्विलीप* B (दल)

उपक्

उडुप B (उड)

ऊप

अपूप* B (अश)

षप

सर्षप BŚ (सृ)

फ

रेफ Ś (री, रा D, रिफ U) शेफ (शी)।। [नि॰] कफ B (कै) कुल्फ (कल) गुल्फ BŚ (गल HŚ, गुर B) नफा B (नह, नद ?) रिफा B (रा ?) शफ B (शो) शिफा B (शो, शि G) शोफ (do.)

ब

अम्बा B (अम) जम्ब+U (जम) धन्व U (धन) नितम्ब B (तन, तम B) वल्ब (वल) शम्ब BŚ (शम)।। [नि॰] आम्ब B (अम-णित्) उल्ब BŚ (अल, उच U) कुशाम्ब B (कुश) तुम्ब (तम) शाम्ब (शम-णित्) शुल्ब BU (शल, शुच U) स्तम्ब BŚ (स्तम्भ, स्तम्ब* B, स्था Ś)

अम्ब

कटम्ब BŚ (कट) कड़म्ब BŚ (कड) कदम्ब BŚ (कद) करम्ब BŚ (कृ, कॄ ŚV) कलम्ब+ŚV (कल) वटम्ब (वट)।। [नि॰] कादम्ब BŚ (कद-णित्) विलम्ब (विल-कित्) शिलम्ब (शिल-कित्)

इम्ब

विलिम्ब (विल) हिडिम्ब B (हिण्ड, डी* B)

डिम्ब

चिम्बा (चल) डिम्ब B (डी) निम्ब BU (नी) बिम्ब U (वन्ध, वी U) शिम्ब* (शृध)

कुम्ब

उदुम्ब (उन्द) कुटुम्ब B (कुट) कुरुम्ब B (कुर) चुरुम्ब (चुर) तुरुम्ब (तुर) पुरुम्ब (पुर) मुरुम्ब (मुर)

भ

अर्भ Ś (ऋ) गर्भ BŚ (गॄ) जम्भ (जन) दर्भ BŚ (दॄ) दल्भ BŚ (दल) रम्भा (रम) हम्भा (हन)।। [कित्] इभ BŚ (इ) D adds उभ (उम्भ)

अभ

कंडभ (कड) करभ BŚ (कृ) कलभ Ś (कल) गरभ (गृ) गर्दभ BŚ (गर्द) रमभ (रम) रासभ BŚ (रास) वड़भी (वड़) वलभी B (वड, वल B) वल्लभ BŚ (वल्ल) शरभ BŚ (शृ) शलभ Ś (शल)॥ [डित्] सभा (सन)॥ [कित्] ऋषभ BŚ (ऋष) लुसभ (लुस) वृषभ BŚ (वृष)

इभ

टिट्टिभ* B (टिक) सैरिभ* B (सि)

उभ

ककुभ B (कक) कुक्कुभ* B (कुक) दुण्डुभ* (दम)

अम्भ

करम्भ B (कृ) कलम्भ B (कल)

कुम्भ

कुम्भ B (कै) कुसुम्भ BŚ (कुस, कस B)

म

अर्म BŚ (ऋ) ईर्म BU (ईर) क्षेम BŚ (क्षि) क्षोम Ś (क्षु) घर्म BŚ (घृ) धर्म BŚ (धृ) धाम (धा) नेम BŚ (नी) पद्म BŚ (पद) पामा (पा) भाम BŚ (भा) यक्ष्म BŚ (यक्ष) याम BŚ (यो) वल्म (वल) वाम Ś (वा) व्याम B (व्ये) शर्म B (शृ) सर्म Ś (सृ) सोम BŚ (सु) स्तोम BŚ (स्तु) हेम (हि) होम BŚ (हु)॥ [कित्] इध्म BŚ (इन्ध) ईष्म Ś (ईष) उमा* BU, ऊम, BŚ (अव) क्षुमा BU (क्षु) जन्म+U (जन) दस्म Ś (दस) धूम Ś (धू) ध्यामि (ध्यै) भिलम B (भिल) भीम BŚ, भीष्म* BŚ (भी) मुष्म (मुष) युध्म Ś (युध) रुमा B (रु) विल्म B (विल) शुष्म BŚ (शुष) श्याम Ś (श्यै) सिध्म B (सिध) सिम BŚ (सि) सुह्म B (सुह, सह* B) स्यूम BŚ (सिव) हिम BŚ (हि, हन G)॥ [नि०] अह्म+B (अंह ?) आत्म+B (अत) कूर्म B (कृ) क्ष्मा BŚ (क्षम) गुल्म B (गुप, गुल B) ग्राम BŚ (ग्रस) ग्रीष्म BŚ (ग्रस, गृ DG) घ्रोम (घ्रा) जाल्म B (जल) जिह्म BŚ (हा) तिग्म BŚ (तिक्त) परिस्तोम (स्तु) युग्म BŚ (युक्त) रुक्म BŚ (रुच) सीमा (सि) सूक्ष्म BŚ (सूच) सूर्मी B (सु, सूर B)

अम

अधम BŚ (अव, धा D) अवम BŚ (अव) कडम (कड) कलम BŚ (कड, कल BŚ) कर्दम BŚ (कर्द) चरम BŚ (चर) परम BŚ (पृ) प्रथम BŚ (प्रथ) सरम BŚ (सृ)

इम

अर्पिम (ऋ-णिच्) कुट्टिम (कुट्ट) गणिम (गण) पूरिम (पूर) पेषिम (पिष) महिम (मह) वरिम (वृ) वेष्टिम (वेष्ट) सेचिम (सिच)।। [नि०] खनिम (खन) वयिम (वे)

कुम

अलुम (अल) उद्वटुम (वट) कुटुम (कुट) कुडुम (कुड) कुथुम B (कुथ) कुरुम (कुर) कुलुम (कुल) कुसुम BŚ (कुस, कुस* B)।। [नि०] कुङ्कुम B (कुक) कुन्दुम B (कुक, कुद B) पट्टुम (पट) लिन्दुम (ली) विद्रुम (विन्द)

ऊम

कोथूम (कुथ) गोधूम BŚ (गुध)

केलिम

अदेलिम (अद) करेलिम (कृ) घ्नेलिम (हन) दृशेलिम (दृश) पचेलिम Ś (पच) पेलिम (पा) भिदेलिम (भिद) याचेलिम (याच) विशेलिम (शो) विहेलिम (हा)

डिम

दाडिम B (दा)।। [कित्] डिण्डिम* B (डिम)

य

अन्य BU (अन) अपत्य B (पत) अवद्य Ś (वद) अहल्या BU (हल) ईर्ष्या (ईर्ष) कन्या BU (कन) कल्य B (कल) कश्य+U (कश) छाया BŚ (छो) जन्य BU (जन) पल्य (पल) बन्ध्या BU (बन्ध) मन्या B (मन) माया BŚ (मा) वह्य+U (वह) शक्य (शक) शल्य BŚ (शल) सव्य BŚ (सू) सस्य BŚ (सस) सह्य B (सह) सायम् B (सो) स्थाय (स्था)।। [कित्] ऋश्य (ऋश) कुल्या B (कुल) कृत्या B (कृत) जाया BŚ (जन) द्रुह्य B (द्रुह) पुण्य BŚ (पुण, पू Ś) लिह्य B (लिह)।। [डित्] अगस्त्य B, पुलस्त्य B (स्तम्भ)।। [नि०] अघ्न्य BU (न-हन) अन्त्य (अन) आढ्य (आ-ढौक) आस्य (अस) कुड्य BU (कुल) धिष्ण्य BU (धिष, धृष B) नित्य (नि-यम) पस्त्य (पस) मध्य BU (मव, मन U) मर्त्य (मृ) लह्य B (लिह) वस्त्य B (वस) विन्ध्य B (विध) शिक्य BŚ (शो) शैत्य (शी) सत्य B (अस) सन्ध्या BU (सन्ज, धा UD, ध्यै D) हर्म्य BŚ (हृ)

अय

अक्षय (अक्ष) आमय (अम-णिच्) कणाय B (कण) कवय (कु) गवय B (गु) तनय BŚ (तन) मलय BŚ (मल) वलय BŚ (वल)।। [कित्] कय (कै) क्षय (क्षै) खय (खै) जय (जै) त्रय (त्रै) दय (दै) धय (धे) पय (पा) मय (मे)

लय (ला) रय (रै) वय (वै) श्रय (श्रै) सय (सै) स्नय (स्ना)॥ [नि०] किसलयं B (कस) केकय B (चाय, कित B) गय B (गम) वृशय, वृषय Ś (वृ) हृदय BŚ (हृ)

घय

मुकय B (मुच)

काय

कलाय B (कल) कषाय B (कष) कुलाय B (कुल) लुलाय B (लुल)

इय

कविय B (कु) क्रिय* B (कृ, कित्)

णालीय

मार्जालीय BŚ (मृज) वैतालीय B (वी)

घुय

मुकुय (मुच)

एय

गणेय (गण)

अथ्यक्

उतथ्य B (वच)

अन्य

अरण्य BŚ (ऋ) धान्य Ś (धा) याजन्य (याजि) रमण्य Ś (रम) राजन्य Ś (राज) शरण्य Ś (शॄ)॥ [नि०] पर्जन्य BŚ (पृष HU, पृच D, पृज B) हिरण्य BŚ (हृ)

आन्य

वदान्य BŚ (वद) सहान्य (सह)

एण्य

वरेण्य BŚ (वृ)

आय्य

गृहयाय्य Ś (गृहि) दक्षाय्य B (दक्ष) दधिषाय्य* BŚ (सो) दीधीषाय्य* (दिव) महमाय्य (महि) श्रवाय्य B (श्रु) स्पृहयाय्य BŚ (स्पृहि)

एय्य

[कित्] स्तुवेय्य Ś (स्तु)

किष्य

भुजिष्य BŚ (भुज) रुचिष्य BŚ (रुच)

उष्य

अर्थुष्य (अर्थ) वचुष्य (वच)

स्य

मत्स्य BŚ (मद)

र

अग्र BŚ (अग, अङ्ग* U) अस्र BU (अस) इन्द्र BŚ (इन्द) एरा BŚ (इ) घस्र BŚ (घस) चन्द्र BŚ (चन्द) जप्र (जप) दस्र BŚ (दस) दह्र BŚ (दह) धारा (धा) नस्र BŚ (नस) पद्र BŚ (पद) भन्द्र BŚ (भन्द) भेर, भेल BŚ (भी) मद्र BŚ (मद) मन्द्र BŚ (मन्द) रम्र (रम) रोध्र B (रुध) वज्र BŚ (वज, स्फुर्ज* D) वन्द्र BŚ (वन्द) वन्‌र+Ś (वन) वप्र BŚ (वप) वम्र (वम) वर्ध्र BŚ (वृध) वस्र+G (वस) वास्र (वास) विकस्र (कस) शक्र Ś (शक) सह्र (सह) स्फार BŚ (स्फाय) हस्र BŚ (हस)।। [कित्] इरा B (इ) उद्र BŚ (उन्द) उभ्र (उम्भ) उस्र BŚ (वस) उह्र (वह) ऋज्र BŚ (ऋज) कुब्र* Ś (कुम्ब) क्षिप्र BŚ (क्षिप) क्षुद्र BŚ (क्षुद) क्षुप्र (क्षुप) खिद्र BŚ (खिद) गृध्र BŚ (गृध) चिर (चि) चुप्र (चुप) चुब्र* (चुम्ब) छिद्र BŚ (छिद) तक्र* BŚ (तञ्च) तुब्र* (तुम्ब) तृप्र BŚ (तृप) दभ्र BŚ (दम्भ) दश्र (दंश) दृप्र BŚ (दृप) धीर BŚ (धा) नीर BŚ (नी) भद्र BŚ (भन्द) भिद्र BŚ (भिद) मिश्र+U (मिश) मुद्रा BŚ (मुद) मुस्र+U (मुस) रिप्र (रिप) रुद्र BŚ (रुद, रोदि Ś) वक्र* BŚ (वञ्च) विस्र (विस) वीध्र BŚ (वि-इन्ध) वीर BŚ (अज) वृत्र BŚ (वृत) शीर BŚ (शी) शुक्र* शुक्ल* BŚ (शुच) शुभ्र BŚ (शुभ) श्वित्र BŚ (श्वित) सिध्र BŚ (सिध) सिरा BU (सि) सुर BŚ (सु) सूर (सू) सृप्र BŚ (सृप)।। [दीर्घ] आम्र BŚ (अम) आर्द्र BŚ (अर्द) चीर BŚ (चि) जीर BŚ (जि, जु Ś) ताम्र BŚ (तम) मीरा BŚ (मि) शूर BŚ (शु) सीर BŚ (सि)।। [नि०] अन्ध्र B (अंह, अह B) अभ्र (आप) उग्र BŚ (उच HU, उष BH, उज्झ G) उड्र+B (उण) उरभ्र+ (ऋ) ओड्र (ओण) कुप्र (गुप, कुप ŚV) कृच्छ्र BŚ (कृत) क्रूर BŚ (कृत, कृ D) क्षुर BŚ (क्षुर) खुर (खुर) गुन्द्रा B (गुद) गौर BU (गु) चुक्र BŚ (चक) तन्द्रा (तम) तीव्र BU (तिज, तीव) तुम्र (तुंद) दूर BŚ (दुर्-इ) धूम्र (धू) निद्रा BŚ (निन्द) नीप्र+B (नी) नीव्र (नी, नीव) पुण्ड्र BU (पुण BH, पुण्ड UH) भुग्र (भुज) रन्ध्र B (रध) रिज्र (राज, रञ्ज)

रुम्र BŚ (रम) विकुस्र BŚ (कस) विप्र BŚ (पा, विद D, वप U) शिलिन्ध्र, सिलिन्ध्र B (इन्ध) शीघ्र B (श्यै) शूद्र BŚ (शद, शुच Ś) श्वभ्र B (श्वि) सान्द्र B (सद)

अर

अडर (अड) अमर (अम) अरर BŚ (ऋ) अवर (अव) ऋच्छर BŚ (ऋच्छ) कठर (कठ) कदर BU (कद, कन्द U) कन्दर BU (कन्द) कमर (कम) कबरी BŚ (कु) काशर (काश) कासर B (कास) कोटर BU (कुट) चटर B (चट) चमर BŚ (चम) जीवर (जीव) दवर B (द्रु) देवर BŚ (दिव, देव Ś) पञ्जर B (पञ्ज) पिञ्जर BU (पिञ्ज) बदरी BU (बद) बर्बर BU (बर्ब) भ्रमर BŚ (भ्रम) मञ्जरी B (मञ्ज) मठर BŚ (मठ, मद G) मन्थर B (मन्थ) मन्दर BU (मन्द) वटर (वट) वठर BŚ (वठ, वच G) वमर (वम) वाशर (वाश) वासर BŚ (वास) शबर BU (शु, शव B, श्वि G) शीकर U (शीक) शीभर (शीभ) समर U (सम) सुन्दर B (सुन्द)।। [कित्] उदर BŚ (उन्द) कुरर BŚ (कुर, कु Ś) कुहर B (कुह) पिठर B (पिठ) मृदर (मृद)।। [नि०] अजगर B (अज) अडङ्गर B (अड़) अदर (अन्द) अधर (अव) अम्बर BU (अम) ऊर्द्दर Ś (ऊर्ज-दृ) कर्पर B (कृप) कुकुन्दर (कु-स्कुन्द) कुञ्जर (कूज) कूर्पर B (कृप) कृदर Ś (कृ, कृत G) कोठर (कुण्ठ) क्रकर B (क्रम) खर (खन) गूर्जर B (गूर) गोर्वर (गो-वृ) जगर+ (जन) जठर BŚ (जन, जग G) डमर B (दम) डहर B (दह) डामर (दम) तगर B (तङ्ग) तोमर BU (तम, तुप BU) दृदर (दृ) नखर+U (नह) नगर (नश) पाण्डर (पण्ड) पामर B (पा) प्राम्नर (प्र-अद्) प्रामर (अम) मकर B (मङ्क) मुखर (मुह) मुद्गर B (मुद) वानर (वन) शङ्कर (शर-कृ) शफर B (शप) शिखर B (शाख्) शृदर (शृ) शेखर B (शाख) सगर B (सह) सङ्गर+B (सञ्ज)

आर

अगार B (अग) अङ्गार BŚ (अङ्ग) कचार (कच) कञ्जार BŚ (कञ्ज) कडार BU (कड, गड* U) कलार (कल) कसार (कस) कासार BU (कांस) मदार BŚ (मद) मन्दार BŚ (मन्द) मलार (मल) मार्जार BŚ (मृज) सहार+U (सह)।। [कित्] कुठार BŚ (कुठ) तुषार BŚ (तुष)।। [नि०] अकूपार+G (नञ्-कुम्ब) कटार+ŚV (गड) कर्फार (कृ) कर्मार B (कृ) कर्बुदार B (कन) कल्लार B (कल) काञ्चनार B (कन) कान्तार B (कम) कुमार BŚ (कम्) केदार B (कद) कोविदार B (कन) खारी (खन) तर्कार U (तृ, तर्क U) दीनार BŚ (दी) द्वार (उभ) भृङ्गार BŚ (भृ) मसार+B (मस) शृङ्गार BU (श्रि BH, शृ U, श्रकि D, शृ G) सिन्दुवार+ (स्यन्द)

इर

कविर B (कु) खदिर BŚ (खद, खाद G) चन्दिर BŚ (चन्द) पदिर (पद) मदिर BŚ (मद) मन्दिर BŚ (मन्द) महिर+ŚV (मह) वहिर (वह) सरिर = सलिल BŚ (सृ) सहिर (सह)॥ **[कित्]** इषिर BŚ (इष) खिदिर (खिद) छिदिर BŚ (छिद) तिमिर BŚ (तम) पिचिर (पच*, पिठ) बधिर BŚ (बन्ध, बध B) भिदिर BŚ (भिद) मिहिर BŚ (मिह) मुचिर (मुच) मुदिर Ś (मुद) मुहिर (मुह) रुचिर BŚ (रुच) रुधिर BŚ (रुध) शुषिर (शुष) स्थिर BŚ (स्था)॥ **[नि०]** अजिर BŚ (अज) आशिर B (अश, णित्) कविर+B (कु) शिथिर, शिथिल BŚ (श्रन्थ, श्लथ BŚ) शिबिर BU (शब, शी BU) शिशिर BŚ (शश) स्थविर BŚ (स्था) स्फिर BŚ (स्फाय)

ईर

कटीर (कट) करण्डीर (करण्ड) करीर BŚ (कॄ) कुटीर BU (कुट) घसीर B (घस) तूणीर BU (तूण) पटीर BŚ (पट) परीर Ś (पॄ) पवीर B (पू) भण्डीर (भण्ड) मञ्जीर B (मञ्ज) मन्दीर (मन्द) शरीर BŚ (शॄ) शौटीर BŚ (शौटि) शौण्डीर (शौण्ड) हिंसीर Ś (हिंस) हिण्डीर+U (हिण्ड)॥ **[कित्]** उशीर BŚ (वश) कीर B (कै) कुरीर BŚ (कुर, कॄ G) कुलीर BU (कुल) क्षीर* Ś (घस, क्षण D) पुटीर (पुट)॥ **[णित्]** वानीर B (वन) वापीर (वप)॥ **[नि०]** आभीर B (आप) करवीर B (कॄ) कश्मीर BŚ (कश) किर्मीर BU (कॄ) कुम्भीर BU (स्कुम्भ) कोटीर B (कुट) गभीर BŚ गम्भीर BŚ (गम) जम्बीर BU (जन, जु G) डिण्डीर B (डी, हिण्ड U) नासीर B (नास) भडीर (भण्ड)

उर

अङ्कुर BŚ (अङ्क) असुर BŚ (अस) उन्दुर B (उन्द) कर्बुर BU (कर्ब) चकुर (चक) चङ्कुर BŚ (चङ्क) चतुर BŚ (चत) बन्धुर U (बन्ध) मथुरा Ś (मथ) मन्दुरा BŚ (मन्द) मसुर BŚ (मस) वाशुर BŚ (वाश) वासुरा (वास) शङ्कुर+ (शङ्क)॥ **[कित्]** कुकुर BU (कुक) निधुर B (निध) विधुर (विध)॥ **[नि०]** आतुर+U (अत) कुकुन्दुर B (कु-स्कुद, कन्द B) कुक्कुर BU (कुक) कुर्कुर B (कॄ) चिकुर BU (चक, चक or चि U) दर्दुर BŚ (दॄ, दॄ BŚ) निचुर, निचुल (चि, चर) निष्ठुर (स्था) नूपुर B (नू, नु B) प्रचुर (चि, चर) मद्गुर BŚ (मद) मकुर Ś (मङ्क, मक D) मधुर BŚ (मन) मुकुर BU (मङ्क, मक U, मुच B) मुर्मुर+B (मृ) वागुरा BU (वा) विथुर BŚ (व्यथ) शर्कुर (शॄ) श्वशुर BŚ (आशु or शु+अश, सु+अश D) सिन्धुर+ (स्यन्द)

ऊर

कर्पूर BU (कृप) कर्जूर (कर्ज) खर्जूर BŚ (खर्ज) खटूर (खट) खडूर B (खड) पशूर (पश) वन्धूर+U (वन्ध) मण्डूर B (मण्ड) मयूर BŚ (मी, मि G) मल्लूर U (मल्ल ?) मसूर BŚ (मस) वल्लूर BU (वल्ल) सर्जूर (सर्ज)॥ [कित्] विडूर B (विड) स्थूर BŚ (स्था)॥ [णित्] आणुर (अण) आलूर (अल) काणूर (कण) चाणूर (चण) तालूर B (तल) पालूर (पल) मालूर B (मल) माहूर (मह) शालूर BU (शल)॥ [नि०] कर्चूर (कृ) कस्तूर BU (कस) केयूर+(यु) धुत्तूर BU (धु) पत्तूर BU (पत) सिन्दूर BŚ (स्यन्द) हारहूर (हृ)

केर

कठेर BŚ (कठ) कथेर ŚV (कथ) कुटेर (कुट) कुठेर BŚ (कुठ) कुथेर (कुथ) कुबेर BŚ (कु, कुम्ब BŚ) गडेर BŚ (गड) गुडेर B (गुड) गुधेर U (गुध) गुवेर B (गु) गुहेर+U (गुह) दशेर BŚ (दंश) नालिकेर* B (बल) पतेर BŚ (पत) पथेर+ŚV (पथ) मुदेर B (मुद) मुहेर+U (मुह) मूलेर BŚ (मूल) शतेर BŚ (शद) शृङ्गवेर* B (शृ)

ओर

कठोर BŚ (कण्ठ) चकोर BŚ (चक) सहोर U (सह)॥ [नि०] किशोर BU (कृश, कश B, किशृ U, क्लिश D) कोर (कै) घोर Ś (हन) चोर (चर) दोर (दा) मोर (मृ) होरा (हृ)

कर

केकर B (कि) वर्कर BU (वृ) शर्करा BŚ (शृ)॥ [कित्] पुष्कर BŚ (पुष) सूकर B (सू)

तर

अन्तर B (अन) कातर B (कै)॥ [कित्] इतर B (इ) पूतर B (पू)

वर

कट्वर Ś (कट) कड्वर+B (कड) कर्बर BŚ (कृ) खट्वर (खट) गर्वर BŚ (गृ) चत्वर BŚ (चत) दर्वर (दृ) निषद्वर BŚ (सद) बर्वर Ś (वृ) शर्वरी BŚ (शॄ)॥ [नि०] इन्दीवर+ (इन्द) ईश्वर Ś (अश) उदुम्बर B (उन्द) उपह्वर BŚ (ह्वे) कूवर BŚ (कु) गह्वर BŚ (गुह) चीवर BŚ (चि) छत्वर BŚ (छादि) छित्वर BŚ (छिद) डम्बर BU (दम) तीवर (तिम, तीव) तूवर BŚ (तु) धीवर BŚ (ध्यै, धा U) नीवर Ś (नी) पीवर BŚ (प्याय, पै H, पी BH) मीवर Ś (मी) शम्बर B (शम) संयद्वर BŚ (यम)

सर

अक्षर BŚ (अश) केसर BŚ (कि) जेसर BŚ (जि) मत्सर BŚ (मद) मासर B (मा) मेसर (मी) वत्सर BŚ (वस) वेसर BŚ (अज)।। [कित्] ऋक्षर BŚ (ऋष, ऋच G) कृसर BŚ (कृ) तसर BŚ (तन) धूसर BŚ (धू)

एवर

कलेवर B, कडेवर (कड)

अङ्गर

कडङ्गर B (कड)

त्रट् (=ष्ट्रन् BŚ)

'सर्वधातुभ्यः'; अस्त्र U (अस) गन्त्र+U (गम) छत्त्र BU (छादि) पत्त्र U (पत) पात्र BU (पा) राष्ट्र BU (राज) शस्त्र U (शस) शास्त्र (शास) स्नात्र B (स्ना)।। [वृद्धि] आष्ट्र BŚ (अश) गान्त्र BŚ (गम) जैत्र (जि) नाष्ट्र B (नश) नान्त्र BŚ (नम) भार्त्र (भृ) भ्राष्ट्र BŚ (भ्रस्ज) वैष्ट्र BŚ (विष) सार्त्र (सृ) हान्त्र BŚ (हन)।। [कित्] उष्ट्र BŚ (उष, वस D) खात्र BŚ (खन) मूत्र BŚ (मू, मुच BŚ) सूत्र BŚ (सू, सिव Ś)।। [नि०] द्योत्र BŚ (दिव, द्युत D) स्त्री BŚ (सो, सू, स्त्यै, स्तॄ H, स्त्यै BŚ)

त्र

अन्त्र BŚ (अम) क्षत्त्र BŚ (क्षद) क्षेत्र BU (क्षि) गोत्र BŚ (गु) छात्त्र (छादि, वन्द D) तन्त्र B (तन) दंष्ट्रा+U (दंश) दात्र (दा) धर्त्र Ś (धृ) धोत्र (धू) पत्र (पत) पक्त्र (पच) भस्त्रा BŚ (भस) मन्त्र BŚ (मन्) मात्रा BŚ (मा) यन्त्र BŚ (यम) यात्रा BŚ (या) लोप्त्र BŚ (लुप) वक्त्र BŚ (वच) वर्त्र+B (वृ) वस्त्र BU (वस) वेत्र BŚ (वी) श्रोत्र BŚ (श्रु) श्वेत्त्र (श्वित) सत्त्र BŚ (सद) होत्र BŚ (हु)।। [कित्] चित्र BŚ (चि) मित्त्र BŚ (मिद) शस्त्र BŚ (शंस)।। [नि०] गात्र B (गम, गै G) पुत्र BŚ (पु, पू H, पू B) श्मेत्त्र (श्वित)

अत्र

अमत्र BŚ (अम) कडत्र, कलत्र BŚ (कड) नक्षत्र BŚ (नक्ष) नमत्र (नम) पचत्र (पच) पतत्र BŚ (पत) यजत्र BŚ (यज) वचत्र (वच) वधत्र BŚ (वध) वपत्र (वप) वमत्र (वम) वरत्रा BŚ (वृ)।। [कित्] सुविदत्र (विद)।। [नि०] कृन्तत्र Ś (कृत)

इत्र

अमित्र Ś (अम) अशित्र BŚ (अश) कटित्र BU (कट) कडित्र (कड) धरित्री+U (धृ) पवित्र (पू) बन्धित्र (बन्ध) भटित्र (भट) लवित्र (लू) वधित्र+U (वध)

वहित्र BU (वह)।। [णित्] गारित्र Ś (गृ) चारित्र Ś (चर) भावित्र Ś (भू) वादित्र Ś (वद)

उत्र

करुत्र + B (कृ) तनुत्र (तन) तरुत्र (तॄ) वरुत्र U (वृ)।। [नि०] त्रोत्र U (त्रै) पोत्र (पा, पु) लोत्र U (ला)

ल

अम्ब्ल U (अम्ब) अम्ल BU (अम) माला (मा) शक्ल BU (शक) शाला U (शो) श्याल (श्यै)।। [कित्] मूल U (मू) शील B (शी) शुक्ल (शुक)।। [नि०] अच्छभल्ल B (भल) अल्ल (अद) कटिल्ल A (कट) पल्ली (पद) भिल्ल B (भिद, भिल B) रल्ल (रम) लाला + (ला) सौविदल्ल B (विद)

अल

अञ्चल B (अञ्च) अनल BU (अन) आखण्डल (खण्ड) कदल BU (कद) कन्दल B (कन्द) कमल BU (कम) कलल B (कल) कवल BU (कु) कामल (कम-णिच्) कुण्डल BU (कुण्ड) केवल BU (केव) कोसल B (कुस) कोहल B (कुह) गवल B (गु) चक्कल + U (चक्क) चञ्चल B (चञ्च) चपल BŚ (चप, चुप Ś) जम्भल + U (जम्भ) तरल BU (तॄ) तोसल B (तुस) देवल BU (दिव) देहली B (दिह) द्रमल (द्रम) धवल BU (धू, धाव* U) पटल BU (पट) पलल BU (पल) पाटल (पाटि) पेशल U (पिश) मङ्गल BŚ (मङ्ग) मण्डल BU (मण्ड) मर्दल BU (मृद) यमल B (यम) वहल B (वह) शकल BŚ (शक) शमल BŚ (शम) शलल (शल) सरल BU (सृ) स्थाल BŚ (स्था)।। [कित्] उपल B (वप) कुपल B (कुप) कुवल B (कु) कुशल BU (कुश) कुटल (कुट) तृपल BŚ (तृप) मुसल BU (मुस) वृषल BŚ (वृष)।। [डित्] आहल B (हन) खल (खन) मल Ś (मृज) स्थल (स्था)।। [नि०] अर्गल B (ऋ) इज्जल B (इष) उत्पल (पा) उरल B (उर्व) कज्जल B (कष) कपिञ्जल B (कम्प) काहल B (कण) कुन्तल B (कन) केरल B (कृ) कोमल B (कम) गरल + A (गृ) छगल BŚ (छो) छल U (छो) जङ्गल B (जन) नाहल B (नह) पाकल (पच) पिङ्गल + U (पिञ्ज) पिप्पल B (पल, पा B) पुद्गल B (पद) भगल B (भा) भृमल (भ्रम) मुद्गल B (मुद) मुरल B (मुर्व) युगल B (युज) लाङ्गल B (लङ्ग) वारला + A (वृ) विदल (विन्द) विरल B (रम, वीर B) शबल BŚ (शम, शप Ś, शव B) शूकल (शक) सिंहल (हिन्स) सुवर्चला (वर्च)

आल

अराल B (ऋ) कपाल BŚ (कप, कम्प B) कराल B (कृ) कीलाल BŚ (कील, कल* B) गण्डाल (गण्ड) चण्डाल BŚ (चण्ड) चपाल (चप) चषाल BU (चष)

तण्डाल (तण्ड) तनाल (तन) तमाल BŚ (तम) नदाल (नद) नन्दाल (नन्द) पञ्चाल BŚ (पञ्च) पलाल BŚ (पल) पिण्डाल (पिण्ड) बलाल (बल) मङ्गाल (मङ्ग) मण्डाल (मण्ड) मराल B (मृ) वराल B (वृ) शकाल (शक)॥ [कित्] कुणाल Ś (कुण, क्वण Ś) कुलाल BŚ (कुल) पियाल BŚ (पी, पीय Ś) पिलाल (पिल) प्रियाल (प्री) बिडाल BŚ (विड) मृणाल BŚ (मृण) विशाल U (विश)॥ [णित्] काराल (कृ) चाण्डाल D (चण्ड) चाताल+G (चत) पाताल BŚ (पत) लावाल (लू)॥ [नि०] आलवाल (लु) कङ्काल B (कच, कक B) चात्वाल BŚ (चत) जम्बाल B (जन, जम B) भकाल, भगाल BU (भज, भञ्ज B) ममाप्ताल Ś (मव) विचाल+B (विच) वेताल B (वी) शब्दाल (शम) सृगाल B (सृ) हिन्ताल B (हिंस)

इल

अनिल BŚ (अन) कलिल Ś (कल) कुटिल BU (कुट) कोकिल BŚ (कुक, कूज D) चण्डिल BU (चण्ड, चम U) जटिल (जट) तुण्डिल Ś (तुण्ड) देविल U (दिव) द्रमिल (द्रम) पथिल+U (पथ) पिण्डिल Ś (पिण्ड) भटिल (भट) भण्डिल BŚ (भण्ड) भविल Ś (भू) महिला BŚ (मह) शण्डिल BŚ (शण्ड, शम* B)॥ [कित्] गुपिल Ś (गुप) गुहिल+U (गुह) तिजिल+U (तिज) ध्रुविल (ध्रु) पूजिल+U (पूज) मिथिला BŚ (मिथ, मथ U) शुषिल+U (शुष)॥ [नि०] कपिल BŚ (कव, कम B) गतिल+U (गम) गोभिल B (गुह ?) तकिल+U (तङ्क) निकुम्भिला B (स्कुभ) भडिल BŚ (भण्ड, भड Ś) विचकिल B (विच) स्थण्डिल B (स्थल)

उल

उत्कण्ठुल B (कण्ठ) चटुल BU (चट) तण्डुल BŚ (तण्ड) पटुल (पट) मङ्गुल (मङ्ग) वर्तुल B (वृत) शकुल BŚ (शक) शङ्कुल B (शङ्क) हर्षुल B (हृष)॥ [नि०] अङ्गुल (अञ्ज) कुमुल (कम) तुमुल B (तम) निचुल B (निज) पृथुल B (प्रथ) बहुल B (बंह) मञ्जुल (मञ्ज, मस्ज G) मुकुल (मुच, मक G) लकुल B (लक) वकुल BU (वङ्क, वच B) वञ्जुल B (वज) वल्गुल B (वल) विदुल (विन्द) विशंस्थुल B (शंस) शष्कुली (शक)

ऊल

कवूल+B (कु) कण्डूल (कण्ड) गण्डूल (गण्ड) पिञ्जूल BŚ (पिञ्ज) वधूला (वध) बलूल (बल) मञ्जूल (मञ्ज) वञ्चूल B (वञ्च)॥ [कित्] कुलूल (कुल) कुसूल B (कुस, कम B) पुलूल (पुल)॥ [नि०] कञ्चूल U (कञ्च) कुकूल B (कु) तम्बूल, ताम्बूल BU (तम) दुकूल BU (दु) बब्बूल (वध) मातूल+B (मा) मार्जूल (मृज) लाङ्गूल BU (लङ्ग) शार्दूल BU (शृ) स्थूल B (स्था)

एल

महेला BU (मह)

ओल

कटोल BŚ (कट) करण्डोल U (करण्ड) कपोल BŚ (कप, कम्प* B) गडोल (गड) गण्डोल BŚ (गण्ड) चहोल (चह) पटोल BŚ (पट) शकोल (शक)॥ [नि०] कक्कोल B (कच) कल्लोल BU (कल, कल्ल U) कोल (कै, कित्) गृहोल (ग्रह) गोल (गै, कित्) दोला (दा, दो, दय) पिञ्छोल (पीड) पोल (पा) मक्कोल B (मच) लोल (ला)

कल

पुष्कल* Ś (पुष, कित्) मेकल B (मि) वल्कल B (वल)

खल

मेखला B (मि) शृङ्खल* B (शृ)

तल

शीतल (शी)

पाल

शेपाल (शी)

बल

कम्बल BU (कम) पल्वल BŚ (पल) शम्बल BU (शम)

मलक्

कश्मल BU (कश) कुट्मल BU (कुट) कुष्मल (कुष) द्रुमल (द्रु) रुक्मल (रुच) शाल्मल B (शाड, शालि B)॥ [नि०] कुम्मल (कम) कुल्मल (कुश)

वल

इल्वल* BŚ (इल) तुल्वल* B (तुल) शाल्वल (शल, णिच्) शेवल U (शी)

वलण्

शैवल BŚ (शी)

वालण्

शैवाल BŚ (शी)

सल

पत्सल B (पत)

व

अश्व BŚ (अश) आप्वा Ś (आप) एव BŚ (इ) कण्व BŚ (कण) कर्व Ś (कॄ) खट्वा BŚ (खट) खल्व B (खल) गर्व Ś (गॄ) दर्व Ś (दॄ) नल्व B (नल) पद्व BŚ (पद) पर्व (पॄ) लट्वा BŚ (लट) लाव (ला) लष्व Ś (लष) शप्व (शप) शर्व BŚ (शॄ) शल्व+B (शल) शाव B (शो) शेव BŚ (शी) श्याव B (श्यै) सर्व BŚ (सॄ) सल्व (सल) ह्रस्व BU (ह्रस)।। [कित्] अव (अव) इष्व BŚ (इष) ऋष्व ŚV (ऋष) किण्व B (किण, कण UG) निघृष्व BŚV (घृष्व) पूर्व (पॄ) प्रुष्वा BŚ (प्रुष) बिल्व BŚ (बिल) रिष्व BŚ (रिष) विश्व BŚ (विश) वृष्व+B (वृष) स्रुव BŚ (स्रु) हाव+U (हा)।। [नि०] अप्व B (आप) अम्व B (भू) अमीवा, आमीवा B (अम) अव्वा (अव) आह्व (ह्वे) उल्व+Ś (ली, वल G) ऊर्ध्व B (उर्द) गन्धर्व B (गन्ध HŚV) ग्रीवा BŚ (ग्रन्थ, गॄ H, ग्रस B, गृ D, गॄ U) छेवा (छो, छिद) जिह्वा BŚ (लिह, जि U, हा D) प्वा (पू?) प्रह्व Ś (ह्वे, हृ U) मीवा BŚ (मि, मी U) यह्व BU (यम, यस H, यस B, यज U) लिष्व B (लष) शिव BŚ (शी) साल्व (सल, णित्) स्व (अस)

अव

चणव (चण) पणव B (पण) पल्लव B (पल्ल) पेलव B (पिल, पेलि B) मलव (मल) वटव (वट) वड्वा B (वड) वल्लव B (वल्ल)।। [कित्] कुडव B (कुड) कुरव (कुर) कितव B (कित) मुरव (मुर) स्थव (स्था)।। [नि०] आदीनव B (दी) कारण्डव B (कृ) कैरव B (कृ) कोटव B (कुट) कोद्रव B (उन्द) भैरव B (भृ) माणव (मण) मालव B (मल) मुतव (मि) वासव (वस)

आव

शराव B (शॄ)

इव

पलिव (पल) सचिव (सच)

इवट्

पृथिवी BŚ (प्रथ)

श्व

पार्श्व Ś (स्पृश)

उव

अडुव (अड) कुडुव (कुड) तुडुव (तुड)

त्व

एत्व Ś (इ) दात्व Ś (दा) धात्व Ś (धा) ध्यात्व Ś (ध्यै) नेत्व (नी) पात्व (पा) प्यात्व Ś (प्यै) मात्व (मा) होत्व (हु)

इत्व

एधित्व (एध) करित्व (कृ) जनित्व Ś (जन) पेत्व U (पा)

श

अंश B (अम) कोश (कु) दाश BŚ (दा, दंश Ś) पाश B (पा) वंश B (वम)॥ [कित्] कुश B (कु) कृश B (कृ) भृश B (भृ) वश (वन) वृश BŚ (वृ)॥ [नि०] केश Ś (क्लिश)

अशक्

उरश (उर) कलश B (कल, टित्)

आश

कीनाश BŚ (कन, क्लिश Ś) पलाश B (पल)

किश

करिणश B (कण) कनिश (कन) कुलिश B (कुल) पलिश B (पल) वड़िश B (वड) बलिश (बल)॥ [नि०] इतिश B (इ) तिनिश B (तन) बालिश (बल, णित्)

तश

एतश BŚ (इ)

उश

अङ्कुश BŚ (अङ्क) मद्गुश B (मस्ज)

पिश

अर्पिश B (ऋ)

ष (स)

अक्ष B (अश) कक्ष BŚ (कष, कश B) कर्ष (कृ) तर्ष Ś (तृ) पक्ष BŚ (पच, पण U, पत ŚV) माष B (मा) मेष (मी) मोक्ष B (मुच) यक्ष B (यज) योषा BU (यु) वर्ष Ś (वृ)॥ [कित्] अर्कलूष B (अर्क-लू) ऋक्ष BŚ (ऋज,

ऋष BŚ) कुक्ष Ś (कुष) पूष (पू) मूषा B (मू) रिक्षा, लिक्षा (रिष, लिश D) वृक्ष BŚ (व्रश्च) शीर्ष B (शॄ) सूष (सू) स्नुषा BŚ (स्नु)।। [नि०] प्लक्ष (प्लुष) यूष B (यु) शेष (श्लिष)

अष

कवष (कु)

आष

जलाष B (जल) यवाष (यु)

इष

अर्पिष (ऋ, णिच्) अविष BŚ (अव, टित्) तविष BŚ (तव) महिष BŚ (मह, टित्)।। [णित्] आमिष Ś (अम) ताविष BŚ (तव) मारिष (मृ)।। [नि०] अव्यथिष BŚ (व्यथ, टित्) किल्बिष BŚ (कल) रौहिष BŚ (रुह)

ईष

करीष B (कॄ) तरीष B (तॄ)।। [कित्] ऋजीष BŚ (ऋज, अर्ज Ś) पुरीष BŚ (पॄ) शिरीष BŚ (शॄ)।। [नि०] अम्बरीष BŚ (अम, अम्ब U) उष्णीष B (उष)

उष

अरुष B (ऋ) कलुष BŚ (कल) कल्पुष B (कृप, क्लृप B) चपुष (चप) चलुष (चल) नहुष B (नह) परुष BŚ (पॄ) लसुष (लस) वपुष (वप) हनुष (हन) हयुष B (हय) हवुषा+B (ह्वे ?)।। [कित्] पुरुष BŚ (पॄ, पुर Ś) विदुष (विद)।। [नि०] अपुष (आप) धनुष (धा)

ऊष

अङ्कूष+U (अङ्क) अङ्गूष B (अङ्ग) अरूष Ś (ऋ) करूष B (कॄ) खलूष (खल) गण्डूष BŚ (गण्ड) जरूष B (जॄ) दूष+B (दुष) परूष B (पॄ) पीयूष BŚ (पीय, पी* DG) फलूष (फल) मञ्जूष (मञ्ज) मञ्जूषा BŚ (मञ्ज, मस्ज U, मञ्च D) लम्बूष (लम्ब) वरूष (वॄ) शूष+B (शूष) हनूष BŚ (हन)।। [नि०] अर्कलूष+B (अर्क) आटरूष B (अट, ऋ D) कारूष B (कृ) कोरदूष B (कुर) पिञ्जूष (पिञ्ज) शैलूष B (शल)

मष

कल्मष B (कल)

माष

कल्माष B (कल) कुल्माष B (कुल)

अक्ष

वलक्ष B (वल)।। [नि०] आमिक्षा BU (आ-मृद, आ-मृज B, आ-मिष U) चोक्ष B (चुप) द्राक्षा B (रस) पीयुक्षा B (पीय) राक्षा+U (राज) लाक्षा BU (लस, राज U)

स

अंस BŚ (अम) अवतंस (अव-तन) कंस BŚ (कम) तर्स (तॄ) मांस BŚ (मानि, मन* Ś) मास B (मा) मोक्ष B (मुच्) यक्ष B (यज) वत्स BŚ (वद) वर्स (वृ) वासा B (वा) हंस BŚ (हन)।। [कित्] उत्स BŚ (उन्द) कृत्स BŚ (कृत)।। [नि०] गुत्स* BŚ (गुध) गृत्स* BŚ (गृध) वीतंस (वि-तन)

अस

अरणस (अरण) अतसी BŚ (अत) अमस (अम) अलस B (अल) अवस BŚ (अव) कवस+Ś(कु) चटस BŚ (चट) चमस BŚ (चम) तपस+Ś (तप) तमसा BŚ (तम) तरस+U (तॄ) नभस (नभ) नमस Ś (नम) पतस Ś (पत) पनस BŚ (पन) महस+Ś (मह) यवस BŚ (यु) रन्धस (रन्ध) रहस (रह) वहस (वह)।। [णित्] यावस Ś (यु) वायस BŚ (वय) वाहस Ś (वह) सारस B (सृ)।। [कित्] इषस (इष) उरस B (उर) क्षिपस (क्षिप) दिवस Ś (दिव) नृतस (नृत) रधस+B (रध) रभस BŚ (रभ) लभस Ś (लभ) व्रीलस (व्रीड) श्रिवस (श्रिव) सिवस (सिव)।। [नि०] कीकस U (कक) चिक्कस+(चि, चिक्क) तामरस BU (तम) तिलित्स+(तिल) फनस (फण) पुल्कस+B (पुल) बुक्कस (बुक्क) साध्वस+U (सो)

आस

कल्पास+B (कृप) बलास (बल) यवास BŚ (यु)।। [कित्] किलास B (किल)

ईस

कासीस* (कस, णित्) तालीस* B (तल, णित्) सीस* (सि, कित)

उस

त्रपुस B (त्रप)

टिस

पट्टिस B (पट)

डिस

विस B (वी, वि* B)

तस

एतस (इ) पट्टस (पट) वेतस BŚ (वी, वे ŚG)

नसक्

पीनस B (पी)

पास

कर्पास Ś (कृप) कूर्पास* B (कुर)

मासक्

कल्मास (कल) कुल्मास (कुल)

अम्बुस

अलम्बुस B (अल)

ह

लोह B (लू)।। [नि०] गेह (कित) सिंह BŚ (हिंस, सिच Ś, स्यम G)

अह

अनह (अन) कटह (कट) करह (कृ) कलह B (कल) पटह (पट) परह (पृ) पलह (पल) मटह (मट) रगह (रग) लगह (लग) लटह (लट) ललह (लल)।। [कित्] पुलह (पुल)

आह

कटाह B (कट) वराह (वृ) शमाह (शम)।। [कित्] विलाह (विल)

ऊह

निर्यूह* B (निर्-इ)

अत्यूह

दात्यूह B (दा)

ओकह

अनोकह B (अन)

आ

क्षमा (क्षम) दोषा (दुष) निकषा Ś (कष) विसा Ś (सो) विहा Ś (हा) समया Ś (इण) सना (सन)।। [कित्] दिवा (दिव) पुरा (पुर) मृषा (मृष) वृषा (वृष)।। [डित्] आ (अन) प्रा (प्री) सभा (भा) मा (मन) रा (रा) वा (वन) सा (सो) हा (हन)।। [नि०] दिष्ट्या (दिश, कित्) मिथ्या (मिथ, कित्) मुधा (मुच, कित्) वृथा (वृ, कित्) स्वधा (स्वद, कित्) स्वाहा (ब्रू)।।

इ

अञ्जि BŚ (अञ्ज) अणि (अण) अरि U (ऋ) अर्चि (अर्च) अलि BU (अल BH, ऋ U) असि BŚ (अस) कटि BU (कट) करि BU (कृ) कलि BU (कल) कवि U (कु) कषि BŚ (कष) काशि BU (काश) कीर्ति BŚ (कृत, णिच्) कुटि BŚ (कुट) कुण्डि (कुण्ड) केलि B (किल) खनि BŚ (खन) खण्डि (खण्ड) खलि (खल) खादि (खाद) गण्डि U (गण्ड) गमि (गम) गलि U (गल) गाधि (गाध) ग्रन्थि BŚ (ग्रन्थ) ग्रहि (ग्रह) घटि U (घट) चटि (चट) चण्डि (चण्ड) चरि BŚ (चर) चलि ŚV (चल) चुल्लि (चुल्ल) चेटि (चिट) छदि (छाद) छेदि+Ś (छिद) जटि U (जट) जनि (जन) जयि (जि) तन्त्रि (तन्त्र) तमि (तम) तरि U (तृ) तुण्डि U (तुण्ड) तूलि+U (तूल) त्रोटि (त्रुट) दधि (दध) दरि B (दृ) दलि+U (दल) देवि (दिव) ध्वजि+ŚV (ध्वज) ध्वनि BŚ (ध्वन) व्रीडि+U (व्रीड) नखि+U (नख, णिच्) नदि+ŚV (नद) नन्दि U (नन्द) नमि (नम) पचि U (पच) पठि (पठ) पणि U (पण) पदि (पद) पलि (पल) पल्लि (पल्ल) पवि (पू) पिण्डि (पिण्ड) पेलि U (पिल) पेशि B (पिश) पेषि+Ś (पिष) बलि B (बल) बोधि U (बुध) भण्डि (भण्ड) भरि (भृ) भवि (भू) मणि BU (मण) मण्डि (मण्ड) मनि (मन) मन्त्रि (मन्त्र) मल्लि+U (मल्ल) मसि U (मस) यजि (यज) यति U (यत) रवि (रु) रोदि (रुद) रोहि BŚ (रुह) लवि (लू) वटि BU (वट) वनि+Ś (वन) वन्दि U (वन्द) वरि (वृ) वर्णि Ś (वर्ण) वर्ति BŚ (वृत) वलि Ś (वल) वल्लि B (वल्ल) वशि (वश) वसि BŚ (वस) वहि (वह) वह्लि+U (वह्ल) वाशि BU (वाश) वेदि BŚ (विद) शचि (शच) शरि (शृ) शुण्डि (शुण्ड) श्रन्थि (श्रन्थ) सनि BŚ (सन) सूचि U (सूच, णिच्) स्थलि (स्थल) हनि (हन) हरि BŚ (हृ) हलि B (हल) हिण्डि (हिण्ड) हुण्डि (हुण्ड) हेलि+U (हिल)।। [नि०] कपि BŚ (कम्प) त्रि BŚ (उभ BŚ, तृ+ड्रि Ś, तॄ+रि D) द्वि BŚ (उभ) नि (नी) प्रहि BŚ (हृ) मुनि BŚ (मन) मेनि (मन) वि BŚ (वी, वा BU, वे ŚV)

इक्

ऋति (ऋत) ऋषि BU (ऋष) किरि BŚ (कॄ) कुणि B (कुण) कुषि (कुष) कृषि BU (कृष) गिरि BŚ (गॄ) छिदि BŚ (छिद) छृदि (छृद) डुलि, द्रुलि B

(दुल) तुडि+U (तुड) तुरि (तुर) त्रुटि+B (त्रट) त्विषि (त्विष) द्युति (द्युत) पिरि BŚ (पॄ) पुवि (पू) भिदि BŚ (भिद) भुजि B (भुज) मथि+G (मथ) मुदि (मुद) रुचि BU (रुच्) लिखि (लिख) लिपि U (लिप) लिवि (लिव) विदि (विद) वृति (वृत) शिरि BŚ (शॄ) शुचि U (शुच) शुषि (शुष) सृजि (सृज) स्तुरि+B (स्तुर) स्नुहि B (स्नुह) हृषि (हृष)।। [नि०] अधि (अद) अपि (आप) अभि (अम्भ) अहि BŚ (अंह, हन Ś) किकि (कै) कुठि B (कुण्ठ) क्रिमि BŚ (क्रम) तित्तिरि BU (तॄ) तिमि BŚ (तम) देभि (दम्भ) निमि B (नम) पिथ+G (मथ) भृमि BŚ (भ्रम) विरिञ्चि BŚ (रिच) स्तिभि BŚ (स्तम्भ)

इण्, इञ् (णित् इ H)

आजि (अज) आणि B (अण) आति (अत) आलि B (अल) काञ्चि U (कञ्च) कामि B (कम) कारि BŚ (कॄ) कार्षि Ś (कृष) काशि+B (कश) काषि (कष) कोटि U (कुट) खानि (खन) गाण्डि (गण्ड) ग्राहि (ग्रह) घाति BŚ (हन) घाषि+G (घष) घासि BŚ (घस) चारि (चर) जानि (जन) जामि+B (जम) ताडि (तड) तापि (तप) तालि B (तल) ध्राजि+B (ध्रज) ध्वाजि B (ध्वज) पदाजि BŚ (अज) पदाति BŚ (अत) पाणि BŚ (पण) पालि+B (पल) फालि B (फल) भाटि (भट) मारि (मृ) याजि Ś (यज) राजि BŚ (राज) वाणि (वण) वाजि B (वज) वादि BŚ (वद) वापि BŚ (वप) वामि B (वम) वारि BŚ (वॄ, वारि B) वाशि BŚ (वश) वासि BU (वस) वाहि (वह) व्राजि Ś (व्रज) शारि BŚ (शॄ) शालि BŚ (शल) सम्पाति B (पत) सादि B (सद) साहि (सह) हादि (हृद) हानि BŚ (हन) हारि+U (हृ)।। [नि०] किकि, काकि B (कै) नाभि BŚ (नह) राशि BŚ (अश)

अकि

वर्धकि B (वृध)

इखि

सखि BŚ (सन)

डिखि

किखि B (कु)

ईचि

अवीचि B (अव) कणीचि BŚ (कण) दधीचि (दध) मरीचि BŚ (मृ) श्वयीचि BŚ (श्वि)।। [नि०] वाणीचि (वण, णित्) वीचि BŚ (वे, डित्)

अटि

कर्पटि (कृप) शकटि (शक)

टि

श्रेटि B (श्रि, श्री B)।। [नि०] चुरिट B (चम) मुषुरिट B (मुष)

णि

कारणि (कै) क्रेणि U (क्री) क्षोणि BU (क्षु) चूर्णि BŚ (चूर, चर D) जूर्णि BŚ (ज्वर) तूर्णि BŚ (तूर, त्वर BŚ) पूर्णि (पूर) वाणि (वे) वेणि BŚ (वी, वे G) श्रेणि BŚ (श्रि) श्रोणि BŚ (श्रु)।। [क्नित्] कुणि (कु) घृणि BŚ (घृ) पृष्णि (पृष) मृष्णि+G (मृष) वृष्णि BŚ (वृष) शीर्णि (शॄ) सृणि BŚ (सृ) स्तीर्णि (स्तॄ) हृष्णि (हृष)।। [नि०] घूर्णि U (घृ) धूर्णि (धृ) पार्ष्णि BŚ (पृष) भूर्णि (भू) हार्ष्णि (हृष) हूर्णि (हृ)

अणि

अरणि BŚ (ऋ) कङ्करणि (कङ्क) करणि BŚ (कृ) कर्षणि+G (कृष) ग्रहणि BŚ (ग्रह) तरणि BŚ (तॄ) दरणि+U (दॄ) धरणि BŚ (धृ) धर्षणि* Ś (U) (कृष) भरणि (भृ) मरणि (मृ) वर्षणि+G (वृष) शरणि U (शॄ) सरणि BŚ (सृ) सारणि+U (सृ, णिच्) हरणि (हृ)।। [नि०] काकरणि (कक, णित्) किङ्किणि (कङ्क) क्षिपणि BŚ (क्षिप्, कित्) चर्षणि B (कृष) वर्त्मणि+U (वृत) आचिकीर्षणि (कृ, सन्, कित्) आजिहीर्षणि (हृ, सन्, कित्) आशुशुक्षणि BŚ (शुष, सन्, कित्)

इणिक्

वारिणि (वृ, णिच्) स्रिणि (सृ)

त्रीणि

अत्रीणि (अद)

ति

ज्ञाति (ज्ञा) पत्ति BŚ (पद) प्रत्ति (प्रथ) प्लोति (प्लु) यष्टि BU (यज) वस्ति BŚ (वस) वितस्ति BŚ (तस) शास्ति+U (शास) सप्ति B (सप)।। [कित्] अष्टि B (अश) इति (इ) कृष्टि B (कृष) दूति+U (दू) दृति BŚ (दृ) पूति (पूग) प्रभृति (भृ) मुष्टि B (मुष) रिष्टि B (रिष) विष्टि B (विष) शति BŚ (शो) शुक्ति B (शुच)।। [नि०] कुन्ति BU (कु BH, कन् U) कोयष्टि B (कु) गृष्टि B (गृ) चिन्ति B (चि) प्रति (प्रथ) स्वस्ति Ś (अस, शित्)

अति

अञ्चति B (अञ्च) अमति BŚ (अम) अरति BŚ (ऋ) अलति+U (अल) खलति BŚ (खल) नवति+D (नु) पाति BŚ (पा) मालति+U (मल, णिच्) वमति (वम) वसति BŚ (वस) वहति BŚ (वह) वाति Ś (वा)।। [नि॰] अंहति Ś (हन्) अङ्कति BŚ (अङ्क BH, अङ्क Ś) पति BŚ (पा, कित्) युवति B (यु, कित्) वायति (वा, णित्) विंशति+D (शो) व्रतति BU (वृ)

अन्ति

अवन्ति BU (अव) छदन्ति (छद) भवन्ति BŚ (भू) वदन्ति U (वद)

अस्तिक्

अगस्ति U (अग) क्षिपस्ति (क्षिप) गभस्ति BU (गृध H, भस B) पुलस्ति U (पुल) विलस्ति (विल)

आति

अभिमाति B (मा) अभियाति B (या) अराति B (ऋ) वसाति B (वस)।। [नि॰] ययाति B (यज)

उन्ति

शकुन्ति BŚ (शक)

+[ईति+

अशीति+D (अश)]

डिति

अदिति (दा) दिति (दे)

थिक्

अक्थि+B (अञ्ज) अस्थि BŚ (अस) वीथि (वी) सक्थि BŚ (सञ्ज)

अथि

उदरथि (ऋ) सारथि BŚ (सृ, णिच्)।। [नि॰] उदारथि Ś (ऋ, णित्) निषङ्गथि Ś (सञ्ज, घित्)

इथि

अतिथि BŚ (अत)।। [नि॰] तिथि (तन, डित्)

अधि

ओषधि B (उष)

रधिक्

विद्रधि B (विद)

नि

अग्नि BŚ (अग BH अङ्ग* Ś) ग्लानि+Ś (ग्लै) ज्यानि+Ś (ज्या) म्लानि+U (म्ला) योनि BŚ (यु) वह्नि BŚ (वह) वेनि (वी) सोनि (सु) हानि+Ś (हा)॥ [नि०] धुनि B (धु, कित्) पृश्नि BŚ (प्रच्छ) लूनि U (लू, कित्) शनि B (शो) शिनि BU (शी)

अनि

अटनि B (अट) अमनि (अम) अवनि BŚ (अव) अशनि BŚ (अश) कटनि B (कट) धमनि BŚ (धम H ध्मा G) वर्तनि BŚ (वृत) सदनि (सद)॥ [नि०] रजनि BU (रञ्ज, कित्)

अत्नि

अरत्नि BŚ (ऋ)

इनि

एधिनि (एध)

उनि

शकुनि BŚ (शक, शङ्क* D)

मनि

अद्मनि BŚ (अद)

उभि

[नि०] दुन्दुभि (दम)

मि

दल्मि BŚ (दल) नेमि BŚ (नी) यामि+U (या) योमि (यु) वर्मि (वृ) वल्मि (वल) शर्मि (शॄ) सामि (सो)॥ [नि०] ऊर्मि BŚ (ऋ) रश्मि BŚ (अश, राश D, राज G) सूर्मि (सृ) कृमि (क्रु, कित्) भूमि Ś (भू, कित्, also भ्रम G)

डयि

क्वयि (क्वण) क्षयि+B (क्षण)

रि

अंह्रि U (अंह) अङ्क्रि B (अङ्क) अङ्घ्रि BU (अङ्घ, अंह B) अद्रि BŚ (अद) अश्रि BŚ (अश) तङ्क्रि (तङ्क) भेरि+U (भी) मङ्क्रि B (मङ्क) वङ्क्रि BŚ (वङ्क) वप्रि U (वप) वश्रि (वश) शक्रि (शक) शद्रि Ś (शद) सद्रि B (सद)॥ [कित्] कुश्रि (कुश) भूरि BŚ (भू) विश्रि B (विश) शुभ्रि Ś (शुभ) सूरि BŚ (सू)॥ [नि०] ऋग्रि (ऋ, कित्) कुद्रि (कु, कित्) कुब्द्रि B (कुप, कित्) क्षुद्रि (क्षु) जिव्रि Ś (जॄ) तन्द्रि+U (तन्द)

त्रि

अत्त्रि Ś (अद) कत्त्रि B (कद) मन्त्रि+G (मन) रात्रि BŚ (रा) शक्त्रि BŚ (शक) शत्त्रि+G (शद) सत्त्रि+B (सद)

अरि

अरारि B (ऋ) कर्तरि B (कृत) नदरि (नद) वल्लरि B (वल्ल)

उरि

अङ्गुरि B अङ्गुलि+Ś (अङ्ग) असुरि (अस) घसुरि (घस) जसुरि BŚ (जस) मसुरि (मस) मुहुरि* (मुह, कित्) सहुरि BŚ (सह)

अत्रि

पतत्रि BŚ (U) (पत)

लिक्

धूलि B (धू)

लिण्

मौलि B (मू)

अलि

अञ्जलि BŚ (अञ्ज) पाटलि B (पाटि)

औकुलि

मौकुलि B (मा)

मलि

शाल्मलि B (शल, णिच्)

वि

दर्वि BŚ (दृ) पर्वि (पृ) वर्वि BŚ (वृ)।। [ङित्] कुर्वि+D (कृ) कृवि BŚ (कृ) गीर्वि+G (गृ) घृष्वि BŚ (घृष) जागृवि BŚ (जागृ) जिवि+G (जि) जीर्वि BŚ (जृ) नीवि BŚ (नी, व्ये Ś) शीर्वि BŚ (शृ) सृवि (सृ) स्तीर्वि BŚ (स्तृ)।। [नि०] अटवि B (अट) किकिवि (कित्) कीदिवि (दिव) किकीदिवि, किकिदीवि BŚ (दिव) छवि BŚ (छो) छिवि (छिद) दवि (दम) दिदिवि, दीदिवि B दीवि (दिव) शिबि B (शी) स्थवि BŚ (स्था) स्थिवि BŚ (स्था) स्फवि (स्फै) स्फिवि (do.)

सिक्

अक्षि BŚ (अश) कुक्षि BŚ (कुष) प्रुक्षि (प्रुष) प्लुक्षि BŚ (प्लुष) शुक्षि BŚ (शुष)

असि

एकानसि, गोपानसि, चित्रानसि, वाराणसि B (अण)

नसि

धर्णसि (धृ) पर्णसि BŚ (पृ) वर्णसि BŚ (वृ) सर्णसि+ŚV (सृ) सानसि BŚ (सो BH, सन* Ś)

हि

व्रीहि B (व्री)

ई

अवी BŚ (अव) तन्त्री BŚ (तन्त्र) तन्द्री B (तन्द्र) तरी BŚ (तृ) स्तरी BŚ (स्तृ)।। [नि०] नाड़ी (नड, णित्) पपी BŚ (पा) ययी BŚ (या) लक्ष्मी BŚ (लक्ष) वातप्रमी BŚ (मा, कित्)

उ

अणु BŚ (अण) अनु (अन) अन्धु BŚ (अन्ध, अम* ŚD) असु B (अस) इन्दु BŚ (इन्द, उन्द* BŚ) कटु B (कट) कन्दु BŚ (कन्द, स्कन्द* Ś) कुन्थु (कुन्थ) क्लिदु BŚ (क्लिद) गडु (गड) गण्डु+BU (गण्ड) चञ्चु B (चञ्च) चटु BU (चट) चरु BŚ (चर) तनु B (तन) तरु B (तृ) त्सरु B (त्सर) त्रपु B

(त्रप) धनु (धन) पटु B (पट) बन्धु B (बन्ध) बहु BŚ (वह, बंह+BŚ) भरु BŚ (भृ) मञ्जु+U (मञ्जु) मद्गु BŚ (मस्ज) मनु BŚ (मन) मयु BŚ (मि) मरु BŚ (मृ) लोष्टु (लोष्ट) वटु BŚ (वट) वसु BŚ (वस) विन्दु BU (विन्द) शयु BŚ (शी) शरु BŚ (शृ) स्नेहु BŚ (स्निह) स्वरु BŚ (स्वृ) हनु+BŚ (हन) [कित्]=कु ।। अपष्ठु BŚ (स्था) अवयु (या) अश्मयु (या) अस्मयु+B (या) इषु B (इष, ईष* Ś) करेटु+U (रेट) कर्करेटु+U (रेट्) कु B (कै) कुमारयु U (या) कुहु U (कुह) गृधु BŚ (गृध) दुष्ठु BŚ (स्था) देवयु BU (या) धर्मयु (या) धृषु BŚ (धृष) निघण्टु+U (घण्ट) पीयु BŚ (या) पुरु BŚ (पृ) पूरु (पूर) भिदु BŚ (भिद) मित्रयु BU (या) मृगयु BŚ (या) मृदु BŚ (मृद, म्रद Ś) लाकयु (या) वनिष्ठु B (स्था) विदु BŚ (विद) विधु BŚ (व्यध) विश्वयु (या) सुस्नयु B (या) सुष्ठु BŚ (स्था) हृषु BŚ (हृष्)।। [कित्, नि] उडु B (ऋ, ऊर्णु B) उरु BŚ (ऋ, उर्णु* BŚ) ऊरु (do.) ऋभु B (रभ) कुरु BŚ (कृ) केवयु (केवल-या) गुरु BŚ (गॄ) चक्रु BU (कृ) जघ्नु BU (हन) तत्रु B (त्रै, तॄ B) तितिरु (तॄ) पपु+U (पा) पशु BŚ (स्पश, दृश Ś) पिचु B (पच) पुपुरु BU (पृ) पृथु BŚ (प्रथ) बभ्रु BŚ (भृ) भृगु BŚ (भ्रस्ज) ययु BŚ (या) रघु BŚ (रङ्घ) लघु BŚ (do.) लिगु BŚ (लिङ्ग) श्लिकु BŚ (श्लिष)।। [डित्]=डु ।। आखु BŚ (खन) कद्रु BŚ (द्रु) कुद्रु (द्रु) द्यु B (द्यु) द्रु BU (द्रु) परशु BŚ (शृ) पीतद्रु (द्रु) मितद्रु BŚ (द्रु) विद्रु (द्रु) शतद्रु BŚ (द्रु) शिशु BŚ (शो, शश DG) शु (शुभ) हरिद्रु BŚ (द्रु)।। [डित्, नि] अध्वर्यु (अध्वर-या) अभीशु (अश) चरण्यु (चरन्-या) भुरण्यु (भू-या) सु (शुभ)।। [नि०] अंशु BŚ (अश) ऋजु BŚ (अर्ज, ऋच G) जतु B (जन) तर्कु BU (कृत) नाकु BŚ (नम) न्यङ्कु B (अञ्च) पांसु BŚ (पंस) मधु BŚ (मन) रज्जु BŚ (सृज, रञ्ज G) सिन्धु BŚ (स्यन्द, सिध G)

उण्

आयु BŚ (इ) आशु BŚ (अश) कारु BŚ (कृ) किंशारु BŚ (शृ) चाटु BŚ (चट) चारु BU (चर) जानु BŚ (जन) जायु BŚ (जि) दारु BŚ (दॄ) पायु BŚ (पा) बाहु BŚ (वह H, वाध* Ś) मायु BŚ (मि H, मा Ś) राहु BU (रह) वायु BŚ (वा) वासु+U (वस) साधु BŚ (साध) सानु BŚ (सन) स्नायु BU (स्ना) स्वादु BŚ (स्वद) हालु+U (हल)।। [नि०] आलु BU (ऋ) कृकवाकु BŚ (वच) तालु BŚ (तॄ) भालु U (भृ) मालु BU (मृ) शालु BU (शॄ) स्थूरवाकु (वच)

डउ

तितउ* BŚ (तन)

कु

काकु* BU (कै) रङ्कु BŚ (रम्) शङ्कु BŚ (शम) शेकु B (शी)।। [कित्] ह्लीकु, ह्रीकु BŚ (ह्री)।। [नि०] किष्कु (कृ)

आकु

कटाकु + G (कट) कठाकु BŚ (कठ) कषाकु + Ś (कष) चटाकु B (चट) पर्दाकु (पर्द)।। [नि०] वार्ताकु + Ś (वृत)।। [कित्] कुटाकु ŚV (कुट) कुठाकु B (कुठ) कुवाकु (कु) कुषाकु B (कुष) कृषाकु (कृष) शिखाकु + B (शिख) सिवाकु (सिव)।। [ङित्] 'उपसर्गाच्चेः' B, e.g. उपचाकु, निचाकु, सञ्चाकु

अङ्कु

शलङ्कु B (शल)

दाकुक्

पृदाकु BŚ (पृ BH, पर्द Ś) सृदाकु BŚ (सृ)

स्वाकुक्

इक्ष्वाकु (इष)

गु

अङ्गु B (अम) फल्गु BŚ (फल) वल्गु BŚ (वल)।। [नि०] दगु (दम) दङ्गु + B (दम) हिङ्गु BU (हि, हन UG)

अङ्गुक्

कङ्गु B (कै) पङ्गु U (पै, खज UG) नीलङ्गु Ś (नील, लग Ś) प्रियङ्गु B (प्री)

अटु

अरटु B (ऋ) अवटु B (अव) गरटु (गृ) शरटु + G (शृ) श्रवटु + ŚV (श्रु)

आटु

शलाटु B (शल)

इष्ठु

अञ्जिष्ठु (अञ्ज) अविष्ठु (अव) वनिष्ठु + Sk (वन)

डु

कण्डु B (कण) गण्डु* + B (गम) तण्डु B (तन) मण्डु B (मन) पाण्डु* B (पन)

आण्डु

पलाण्डु B (पल)

कण्डु

मृकण्डु B (मृ)

णु

कृणु* B (कृ, कित्) धृष्णु+G (धृष) रेणु BŚ (री) वर्णु BŚ (वृ) वेणु BŚ (अज) स्थाणु BŚ (स्था) विष्णु* BŚ (विष, कित्)

अणुक्

क्षिपणु BŚ (क्षिप)

इष्णु

अजिष्णु ŚV (अज) अञ्जिष्णु+BU (अञ्ज) वनिष्णु+U (वन) वलिष्णु+G (वल)

एणु

करेणु BŚ (कृ) गमेणु (गम) जीवेणु (जीव) पचेणु (पच) पदेणु (पद) भवेणु (भू) यजेणु (यज) वहेणु (वह) शमेणु (शम) हरेणु BŚ (हृ)

तु

अन्तु (अम) अस्तु B (अस) ओतु BŚ (अव) कन्तु BŚ (कम) कर्तु (कृ) क्रोष्टु BŚ (क्रुश) गन्तु BŚ (गम) गातु BŚ (गै) ग्लातु (ग्लै) जन्तु BŚ (जन) जर्तु+Ś (जॄ) तन्तु BŚ (तन) धातु BŚ (धा) पातु* B (पा BH, पा, पै* Ś) पोतु B (पू) भातु BŚ (भा) मन्तु BŚ (मन) मस्तु BŚ (मस) म्लातु (म्लै) यातु BŚ (या) लातु U (ला) वस्तु BŚ (वस) सक्तु BŚ (सच) सेतु BŚ (सि) हन्तु (हन) हातु (हा) हेतु BŚ (हि)।। [नि॰] अक्तु B (अञ्ज, कित्) अप्तु BŚ (आप) ऋतु BŚ (ऋ, कित्) केतु BŚ (चाय, कै D, कि G) क्रान्तु+Ś (क्रम) क्षान्तु+Ś (क्षम) गान्तु+Ś (गम) पितु (पा) पीतु B (पा) वास्तु BŚ (वस, णित्)

अतु

एधतु BŚ (एध) गूहतु (गुह) महतु (मह) वहतु BŚ (वह)।। [नि॰] क्रतु BŚ (कृ, कित्) लतु U (ला, कित्)

यतु

तन्यतु BŚ (तन)

आतु

जीवातु BŚ (जीव)

तुक्

कृतु (कृं) हतु (हन्)॥ [नि०] जिगन्तु (गम)

दुक्

यदु B (यम)

धुक्

शीधु BŚ (शी)॥ [नि०] धुन्धु B (धूं)

नु

दानु BŚ (दा) धानु (धा) भानु BŚ (भा)॥ [नि०] जह्नु BŚ (हा) जिगनु+B (गम) धेनु B (धे, शित्) वक्नु, वग्नु BŚ (वच) सूनु BŚ (सू, कित्)

नुक्

[नि०] जिगत्नु (गम) हनु BŚ (हन)

अनुङ्

उदनु (उन्द) क्षणनु (क्षण) दनु B (दा) नदनु BŚ (नद) पतनु B (पत) पदनु B (पद) भवनु B (भू) वदनु B (वद)

आनुक्

कृशानु BŚ (कृश)

रदानुक्

जीरदानु (जीव)

अक्नु

वचक्नु BŚ (वच)

इत्नु (णयन्तात्)

गडयित्नु B (गड) गंदयित्नु BŚ (गद) घोषयित्नु BŚ (घुष) जनयित्नु B (जन) नन्दयित्नु BŚ (नन्द) पोषयित्नु BŚ (पुष) मण्डयित्नु B (मण्ड) मदयित्नु BŚ (मद) स्तनयित्नु BŚ (स्तन) हर्षयित्नु BŚ (हृष)

+[त्नु US (U)

कृत्नु Ś (कृ) हत्नु Ś (हन)।। [नि०] जिगत्नु U (गम)]

इपुक्

कसिपु (कस) रिपु BŚ (ऋ, रप* Ś)

बु

अम्बु B (अम) कम्बु B (कम)

अमु

अभ्रमु B (अभ्र)

यु

जन्यु BŚ (जन) दस्यु BŚ (दस) दह्यु (दह) मन्यु BŚ (मन) यज्यु BŚ (यज) शुन्ध्यु BŚ (शुन्ध)।। [नि०] भुज्यु BŚ (भुज, कित्)

अयु

सरयु Ś (सृ)

अण्यु

सरण्यु Ś (सृ)।। [कित्] क्षिपण्यु (क्षिप) चरण्यु Ś (चर) भुवण्यु Ś (भू)

त्युक्

मृत्यु BŚ (मृ)

रु

अश्रु BU (अश) अस्रु U (अस) खरु BŚ (खन) चेरु (चि) नेरु (नी) पारु+U (पा) पेरु BU (पी) मेरु BŚ (मी) शद्रु (शद)।। [नि०] अत्रु (ऋ) कद्रु U (कव) खरु B (खन) गेरु (गृ) जत्रु BŚ (जन) नमेरु (नम, न-मा) पूरु B (पृ, कित्) रुरु BŚ (रु, कित्) वितद्रु+U (तन) शत्रु BŚ (शद, शाति BŚ) शिग्रु BU (शि, शिञ्ज B, शी UD) हत्रु (हन) श्मश्रु BŚ (श्म-शी, श्रि Ś, शो D, शश G)

अरु

अररु BŚ (ऋ) कटरु (कट) कुटरु BŚ (कुट)

आरु

ऊर्वारु, एर्वारु* BŚ (उर्व) कर्कारु BŚ (कर्क) मन्दारु+U (मन्द)।। [कित्] कुणारु (कुण) कृपारु (कृप) क्षुध्वारु (क्षुध) पियारु (पी)।। [नि०] शीतारु (श्यै)

उरु

तुम्बुरु B (तुम्ब्र)।। [नि०] कुन्दुरु B (कन्द)

ऊरु

चमूरु B (चम)

लु

शेलु B (शी)।। [कित्] पीलु BU (पी, पील U)

आलु

ईर्ष्यालु (ईर्ष्य) कमण्डलु* B (कम √अन) गुग्गुलु B (गु) लज्जालु (लस्ज) शयालु+G (शी) शलालु B (शल)।। [नि०] अपालु (आप) कमण्डलु B (कम, अन B) गुग्गुलु B (गु) गूहलु, गुहलु B (गुह)

शु

पर्शु BŚ (पृ, स्पृश Ś)

क्षु

अक्षु (अश) इक्षु BŚ (इष) मङ्क्षु Ś (मस्ज)

अक्षु

तरक्षु B (तृ) पलक्षु (पल) मलक्षु (मल)।। [कित्] उलक्षु (उल)

ऊ

अन्दू BŚ (अन्द) ईर्ष्यू (ईर्ष्य) कर्षू (कृष) खडू+Ś (खड) खर्जू BŚ (खर्ज) गण्डू+U (गण्ड) चमू BŚ (चम) तनू BŚ (तन) धनू BŚ (धन) भर्जू (भृज, भ्रस्ज*) लज्जू (लस्ज) सर्जू BŚ (सर्ज)।। [कित्] कुहू BU (कुह) गृधू+G (गृध) नृतू BŚ (नृत) रुषू (रुष) शृधू BŚ (शृध)।। [डित्] अग्रेगू U (गम) कुतू (तन) भ्रू BŚ (भ्रम)।। [णित्] आडू BŚ (अड, अण* Ś) आरू BŚ (ऋ) काचू (कच) कासू B (कस) पादू BŚ (पद) शालू (शल)।। [नि०] अज्जू B (अज) अलाबू BŚ (लम्ब) आण्डू (अण) कच्छू Ś (कष) कण्डू (कष, कड G) कफेलू BU (ईर) चम्पू B (चप) दिधिषू, दिधीषू BU (धृष, सो UD, दीधी D) दृन्भू B (दृभ) नृभू+D (भा) फेलू (फल) मर्जू BŚ (मृज) रतू BŚ (ऋत, रम G) वधू BŚ (वह)

डू

खड्डू BŚ (खण्ड) तर्डू (तृ)

दू

तर्दू Ś (तृ) दर्दू U (दृ)

बू

कैम्बू Ś (कम) जम्बू BU (जन, जम U)

अन्धू

शकन्धू (शक)।। [नि०] कर्कन्धू Ś (कृ, धा U)

आगू

यवागू BŚ (यु)

डेरू

कशेरू BŚ (शी, शॄ ŚG)

ऋ

देवृ BŚ (दिव) स्वसृ BŚ (असु)।। [नि०] ननान्दृ BŚ (न-नन्द) नृ BŚ (नी, डित्) यातृ BŚ (यत) सव्येष्ठृ BŚ (स्था)

तृ

उद्गातृ BŚ (गै) उन्नेतृ BU (नी) उपदेष्टृ+U (दिश) उपद्रष्टृ (दृश) क्षत्तृ BŚ (क्षद) क्षोतृ (क्षु) क्षोत्तृ+U (क्षुद) धर्तृ (धृ) धातृ+U (धा) नेतृ (नी) पोतृ BŚ (पू) प्रतिप्रस्थातृ B (स्था) प्रतिहर्तृ+B (हृ) प्रशास्तृ BU (शासु) प्रस्तोतृ B (स्तु) भर्तृ (भृ) मन्तृ U (मन) रोतृ (रु) विशस्तृ (शस) शंस्तृ Ś (शंस) शास्तृ U (शास) हन्तृ+U (हन) हर्त्तृ (हृ) होतृ BŚ (हु)।। [नि०] अप्तृ BŚ (आप) जामातृ (जाया-मा, मि BŚ) त्वष्टृ BŚ (त्विष) दुहितृ BŚ (दुह) नप्तृ BŚ (नम) नेष्टृ BŚ (नी) पितृ BŚ (पा) भ्रातृ BŚ (भ्राज) मातृ BŚ (मान)

डै

रै BŚ (रा)

डो

गो BŚ (गम) द्यो BŚ (द्यु)

डौ

ग्लौ BŚ (ग्लै) नौ BŚ (नुद)

क्विक्

तुक् B (तु)।। [नि०] अर्वाक् (ऋ) द्राक् (द्रु) स्राक् (सृ)

चिक्

स्रुच् BŚ (स्रु)

ड्वच्

त्वच् BŚ (तन)

अज्

पारज् BŚ (पारि)।। [कित्] ऋधज् (ऋध) पृथज् (पृथक्) Ś (प्रथ) भिषज् BŚ (भिष)

इज्

उशिज् BŚ (वश, कित्)।। [नि०] भुरिज् BŚ (भृ) वणिज् BŚ (पण)

अट्

[नि०] लघट् BŚ (लङ्घ)

अड्

सरड् B (सृ)

अविड्

इडविड्* B (ईड)

कत

तृपत् BŚ (तृप, तृम्प* BŚ) रेहत्+B (रिह) वियत् B (यम)।। [नि०] पुरीतत् B (तन्) वेहत् BŚ (हन, विह BŚ) संश्चत् BŚ (चि) साक्षात् (सम-ईक्ष)।। अनुकरणाः, e.g. खटत् (खट) खरत्* (खन) खादत्, छपत्* (छुप) डिप्त्* (डिह) दपत्* (दह), पटत्, पतत्, शरत्, शलत्, etc.

कतृ

द्रुहत् (द्रुह) पृषत् BŚ (पृष) बृहत् BŚ (बृह) महत् BŚ (मह)।। [नि०] जगत् BŚ (गम)

डवतु

भवत् BŚ (भा)

इत्

तड़ित् BŚ (तड, ताडि BŚ) योषित् BŚ (युष) रोहित् BŚ (रुह) सरित् BŚ (सृ) हरित् BŚ (हृ)।। [नि०] उदश्वित् BU (श्वि, डित्)

उत्

गरुत् BŚ (गॄ) मरुत् BŚ (मृ)।। [नि०] गर्मुत् BŚ (गॄ)

ऋत्

शकृत् BŚ (शक)।। [नि०] यकृत् BU (यज)

कृथ्

पृथ् B (पा)

अद्

दरद् BŚ (दॄ) भसद् BŚ (भस) शरद् BŚ (शॄ)

डद्

तद् BŚ (तन) त्यद् BŚ (त्यज) यद् BŚ (यज, यम B)

तद्

एतद् BŚ (इ)

सद्

पर्षद् BU (पॄ)।। [नि०] दृषद् BŚ (दॄ)

क्मद्

अस्मद् BŚ (अस)।। युष्मद् BŚ (युष, यूध D)

अन्

अक्षन् (अक्ष) ईशन् (ईश) उक्षन् BŚ (उक्ष, रक्ष* BŚ) क्लेदन् BŚ (क्लिद) तक्षन् BŚ (तक्ष) धन्वन् BŚ (धन्व) नवन् BU (नु) पञ्चन् BU (पञ्च) पूषन् BŚ (पूष, पुष* BŚ) मज्जन् BŚ (मस्ज) राजन् BŚ (राज) स्नेहन् BŚ (स्निह)।। [कित्] दशन् BU (दंश) दिवन् (दिव) द्युवन् B (द्यु) पुवन् (पू) प्रतिदिवन् BŚ (दिव) युवन् BŚ (यु) लुपन् (लू) वृषन् BŚ (वृष)।। [नि०] अथर्वन् B (न-खर्व) अर्यमन् BŚ (अरि-अम, अरि-अय, ऋ ŚD, अर्य-मा G) अहन् BŚ (अंह, न-हा

ŚD) परिज्वन् BŚ (ज्वल, जु BU) प्लीहन् BŚ (प्लिह) मघवन् BŚ (मङ्घ, मह U) महन् B.(महीय) मातरिश्वन् BŚ (श्वि) मूर्धन् BŚ (मूर्छ) विश्वप्स्न् BŚ (प्सा) श्वन् BŚ (श्वि)

इन्

गमिन् BŚ (गम) भविन् (भू)।। [कित्] पथिन् BŚ (पथ, पत* BŚ) परमेष्ठिन् BŚ (स्था) मथिन् B (मथ)।। [णित्] आगामिन् BŚ (गम) आसाविन् (सु) गामिन् (गम) प्रतिबोधिन् B (बुध) प्रतियायिन् BŚ (या) प्रबोधिन् B (बुध) प्रयायिन् (या) प्रस्थायिन् BŚ (स्था) भाविन् BŚ (भू)

तन् (= अन्, तुक् U)

अष्टन् BU (अश) सप्तन् BU (सप)

मन्

'सर्वधातुभ्यः'; अय्मन् (अय) अश्मन् Ś (अश) ऊष्मन् B (ऊष, उष B) कर्मन् BU (कृ) चर्मन् BU (चर) छद्मन् U (छदि) जन्मन् U (जन) तक्मन् (तक) तर्मन्+U (तॄ) तामन्*+U (तम) दामन् U (दी, दे) धर्मन् (धृ) धामन् U (धा) ध्यामन् (ध्यै) नर्मन् (नॄ) पामन् (पा) भर्मन् (भृ) भस्मन् U (भस्) मर्मन् (मृ) वर्मन् B (वृ) वर्ष्मन् B (वृष, वृध B) वामन् (वा) वेश्मन् (विश) व्यामन् (व्ये) शक्मन्+Ś (शक) शर्मन् BU (शॄ) शुष्मन्* B (शुष) श्लेष्मन् U (श्लिष) सद्मन् (सद) सामन् Ś (सो) सोमन् (सु) स्थामन् U (स्था) होमन् (हु)।। [कित्] उष्मन्+U (उष) कुष्मन् U (कुष) सृप्मन् U (सृप) हृष्मन्+ŚV (हृष)।। [नि०] आत्मन् BŚ (अत) क्लोमन् BŚ (क्लम) तोक्मन्+B (तुज) नामन् BŚ (नम) पक्ष्मन् B (पञ्च) पाप्मन् BŚ (पत, णिच्) ब्रह्मन् BŚ (बृंह) यक्ष्मन् BU (यस, यक्ष U) रुक्मन् B (रुच) रोमन् BU (रुह, रु U) लोमन् BU (do.) ललामन् B (ला) वेमन् B (वे) व्येमन (व्ये) व्योमन् Ś (व्ये U) सात्मन् (सो) सीमन् BŚ (सो, सि Ś) हेमन् BU (हा B, हि U)

इमन्

जनिमन् BŚ (जन) धरिमन्+Ś (धृ) भरिमन्+Ś (भृ) मरिमन्+Ś (मृ) शरिमन्+Ś (शॄ) स्तरिमन्+Ś (स्तॄ) हरिमन् BŚ (हृ)

ईमन्

धरीमन् (धृ) भरीमन् B (भृ) वरीमन्+B (वृ) सवीमन् B (सू) स्तरीमन् B (स्तॄ) हरीमन् (हृ)

वन् (= वनिप्, क्वनिप्)

अर्वन् BŚ (ऋ) पद्वन् BŚ (पद) पर्वन् BŚ (पॄ) मद्वन् BŚ (मद) शक्वन् BŚ (शक) स्नावन् BŚ (स्ना)।। [कित्] ऋत्वन् (ऋ) कृश्वन् BŚ (कृश) क्षित्वन् BŚ (क्षि) जित्वन् BŚ (जि) दृत्वन् (दृ) धृत्वन् Ś (धृ) रुह्वन् BŚ (रुह) वृत्वन्+B (वृ) शीवन् BŚ (शी) सृत्वन् BŚ (सृ) हृत्वन् B (हृ)।। [नि॰] अध्वन् BŚ (अत, अद U) ग्रावन् B (ग्रह, ग्रस B) धीवन् BŚ (ध्यै) पीवन् BŚ (प्यै) प्रीत्वन् (री) प्रशत्वन्+Ś (शद) प्रसत्वन् (सद) प्रेत्वन Ś (ईर) सृक्वन् B (सृज) स्रज्वन् (सृज)

मिन्

होमिन् Ś (हु)

भुक्षिनक्

ऋभुक्षिन् U (ऋ)

त्रिन्

अत्त्रिन् (अद)

अत्रिन्

पतत्रिन् (पत)

मि

ओम् BŚ (अव)

अम्

नक्तम् (नश) नूनम् (नू) स्वयम् (सु-इ) सायम् (सो, णित्)।। [डित्] कम् (कम) क्षम् (क्षम) गम् (गम) जम् (जम) शम् (शम) सम् (सम)

दमक्

इदम् BŚ (इ, इन्द Ś)

डिम्

किंभ् BŚ (कु, कै Ś)

ईम्

तूष्णीम् (तूष)।। [डित्] ईम् (ई) कीम् (कम) शीम् (शम) सीम् (सम)

तुम्

क्रान्तुम् (क्रम) क्षान्तुम् (क्षम) गान्तुम् (गम)

अर्

अन्तर् Ś (अम) पुनर् (पू) प्रातर् (अत) सनुतर् (सन) स्वर् (ऋ)

उर्

चतुर् BŚ (चत)

डिव्

दिव् B (दिव)

असुँ

'सर्वधातुभ्यः'; अञ्जस् B (अञ्ज) अनस् BU (अन) अयस् BU (इ) अरस्+B (ऋ) अर्चस् (अर्च) अवस् (अव) चेतस् BU (चित) तपस् BU (तप) तमस् BU (तम) तरस् BŚ (तॄ) तेजस् (तिज) नभस् BŚ (नभ, नह* Ś) नमस् (नम) मनस् B (मन) मयस् B (मि) महस् BU (मह) मास् U (मा) मेदस् (मिद) रंहस् BŚ (रंह, रम Ś, रह BG) रक्षस् BU (रक्ष) रहस् BŚ (रह, रम* Ś) रोदस् (रुद) वचस् (ब्रु) वयस् BU (वी) वर्चस् BU (वर्च) वेदस्+G (विद) वेधस् BŚ (विध, वि-धा Ś) श्वयस् (श्वि) सदस् BU (सद) सरस् BU (सृ) सहस् BU (सह)॥ [कित्] अनेधस्*, अनेहस् BŚ (ईह, आ-हन Ś) उशस् (वश) उषस् BŚ (उष) तिरस् BŚ (तॄ) पुरस् BŚ (पॄ) भुवस् B (भू) मिथस् (मिथ) रजस् BŚ (रञ्ज, also रज B) विधस् (विध) शिरस् BŚ (शॄ, श्रि* Ś)॥ [नि०] अंहस्+Ś (अम) अगस् (अज) अङ्कस् Ś (अञ्च, अङ्क G) अङ्गस् Ś (अञ्ज) अङ्गिरस् BŚ (अङ्ग, गॄ D) अदस् B (अद) अधस् (अव) अन्धस् B (अद) अपस् BŚ (आप) अप्तस् (do.) अप्नस्+B (do.) अप्सरस् BŚ (अप H, सृ BŚ) अब्जस् BŚ (आप) अम्भस् (अम) अर्शस् BŚ (ऋ) आगस् BŚ (अग, णित्, इ Ś) उरस् BŚ (ऋ) ऊधस् B (वह) एधस् B (इन्ध) ओकस् BU (उच) ओजस् BŚ (उष, उब्ज Ś) ख्यास् (चक्ष) चक्षस् BŚ (चक्ष) चणस् (चाय) चन्द्रस्+G (चन्द) चणस्, चाणस् (चाय) छन्दस् BŚ (छद, चन्द Ś) धासस्+Ś (धा) नूथस्, नूधस्, नोधस् Ś (नु) पयस् BŚ (पा) पयोधस् BŚ (धा) पुरुदंशस् (दंश) पुरुदंसस् B (दस) पुरूरवस् (रु) पुरोधस् BŚ (धा) भर्गस् Ś (भृज, भृ G) यशस् Ś (अश, यज D) यादस् B (या) योगस् Ś (युज) रेतोधस् B (धा) वयोधस् Ś (धा) वासस् BŚ (वस, णित्) विश्वभोजस् Ś (भुज) विश्ववेदस् Ś (विद) विहायस् B (वि-हा) शवस् Ś (श्वि) सुमनस् B (मानि, मन्) स्कन्धस् Ś (स्कन्द) हासस्+Ś (हा) ह्यस् (हा)

जस्। थस्

पाजस् BŚ (पा) पाथस् BŚ (पा)

तस्

रेतस् BŚ (री) स्रोतस् BŚ (स्रु)

नस्

अर्णस् BŚ (ऋ) एनस् BŚ (इ) रिक्णस्+Ś (रिच) रेक्णस्+B (रिच्)

पस्

रेपस् BŚ (री, रप BŚ) वर्पस् BŚ (वृ) शेपस् Ś (शी)

फस्

शेफस् Ś (शी)

सस्

पक्षस् Ś (पच) वक्षस् BŚ (वच HŚ वह BŚ)

तशस्

एतशस् Ś (इ)

कनस्

उशनस् BŚ (वश)

रमस्

चन्द्रमस् BŚ (चन्द)

उनस्

दमुनस् B (दम)

ऊनस्

दमूनस् (दम)

आस्

अयास् Ś (इ)

इस्

अर्चिस् BŚ (अर्च) छदिस् BŚ (छादि) छर्दिस् BŚ (छृद) रोचिस् BU (रुच) वसुरोचिस्+Ś (रुच) विश्वरोचिस्+Ś (रुच) शोचिस् BŚ (शुच) सर्पिस् BŚ (सृप) हविस् BŚ (हु)।। [कित्] तुविस् (तु) भुविस् Ś (भू) स्तुविस् (स्तु)।। [नि॰] आविस् U (अव, णित्) ज्योतिस् BŚ (द्युत्) निस् (नी, डित्) पाथिस् Ś (पा) बर्हिस् Ś (बृंह, बृह G) वहिस् (बंह) सधिस् BŚ (सह)

उस्

अरुस् BŚ (ऋ) ग्रन्थुस् (ग्रन्थ) जनुस् BŚ (जन) तनुस् BŚ (तन) तपुस् Ś (तप) त्रपुस् ŚV (त्रप) धनुस् BŚ (धन) परुस् BŚ (पॄ) प्रादुस् U (अद) मनुस् U (मन)

यजुस् BŚ (यज) रोदुस् (रुद) वपुस् BŚ (वप) वेपुस् (वेप)।। [नि०] आयुस् BŚ, जटायुस् BŚ (इ, नित्) चक्षुस्, ख्युस्, चचक्षुस्, चख्युस् (चक्ष, शिद्वा) दुस् (दुष, डित्) मिथुस् (मिथ, कित्) मुहुस् Ś (मुह, फित्)

डूम्‌स्

पुम्स् BŚ (पा)

कैस्

उच्चैस्* Ś (उत्-अञ्च) नीचैस्* Ś (नि-अञ्च)

डैस्

शनैस्* (शम)

डोस्

दोस् BŚ (दम) योस् BŚ (यम)

क्विप्

प्रावृष U (वृष) विश् B (विश) विपाश् B (पाशि) सजुष B (जुष्) गिर् B (गॄ) दुर् B (दॄ) धुर् B (धुर्व) पुर् B (पॄ)।। [नि०] अनडुह् BŚ (अनस्-वह) अनुष्टुभ् (स्तुभ) अप् Ś (आप) आशिस्+B (शास) ऋच्+U (ऋच) ककुभ् (स्कुभ) जुहू Ś (हु) जू Ś (जु) त्रिष्टुभ् (स्तुभ) द्रू Ś (द्रु) द्वार् BU (दारि, वृ) नेनिज् (निज) परिव्राज्+Ś (व्रज) प्राच्छ् Ś (प्रच्छ) प्रू Ś (प्रु) वाच् Ś (वच) वार् B (वा) वेविज (विज) वेविष् (विष) श्री Ś (श्रि) षष् B (सह) सजुष्+B (जुष) स्रू Ś (स्रु)

Notes

क।। Many of the words can be derived from कै or कृ+क or ड. e.g. **काक, केका, घूक, मूक, ढक्का, निष्क.**

अशोक। अ-शोक Kṣ. Hc. R. √अश Kṣ. **कक**। क √कै*, √कक, कु √कै* Hc. **कोक**। √कुक R. **तर्क**। √कृत, पृषो* R. *Mbh.* (वर्णविपर्यय) √तर्क, √तृ Kṣ. **तोक**। √तुद N. 10.1, R. **शाक**। √शक R. Hc. **स्तोक**। √स्तुच, न्याङ्क्वादि R. Kṣ. **मूक**। √मू, √कै R. **वृक**। √वृज. वि √कृत N. 5.4. √वृक R. Kṣ. **शुक**। √शुक Hc. Kṣ. **घूक**। घू √ह्वे Hc. **शूक**। √शो* R. Kṣ. **अलर्क**। अल √अर्च √अर्क R. **उदर्क**। √अर्क √अर्च √ऋच R. √ऋच Kṣ. **किञ्जल्क**। √जल √जुल* R. Kṣ. **केका**। के √कै, अलुक् Hc. **ढक्का**। ढक् √कै R. Hc. **निष्क**। √कै R. √कम Kṣ. **शुल्क**। √शुल्क R. √शु* Kṣ.

अक ।। Some of the words may be derived by adding taddhita suffix क (कन्) or Kṛt suffix ण्वुल्.

e.g. क :—**अर्भक, कलापक, कृतक, कोरक, चणक, तिलक, देवक; ण्वुल् :—कथक, जनक, पातक, फलक, बञ्चक, मल्लक, वधक, वर्तक । नरक ।** नि √ऋ, न+रम्-णीयक N. 1.3, नर √कै, √कृन्त √कृ (णु)* Hc. √नॄ R. **सल्लक ।** सत्कृत्य लक्ष्यते, R. Hc. Kṣ. **नपुंसक ।** न पुंसक P. 6.3.75. पुंस् (पा Ś, पू Nyāsa and Rakṣita). **लिखक ।** also **लेखक. कीचक ।** की √चक, कीच √कै R. Hc. **चम्पक ।** √चम्प R. **मेनका ।** 'नशिमन्योरलिटयेत्वं वक्तव्यम्' Kā. (P. 6.4.120). **वधक ।** *See* Kā. on P. 7.2.35, 'वधि: प्रकृत्यन्तरमस्ति' but it is not included in the *Dhātupāṭha*.

आक ।। खजाक । खञ्जाक ŚV. **पुलाक ।** पुल √अक R. Kṣ. **स्योनाक ।** also **श्योनाक** (√श्यै) R., **शोनक, शोणक** Kṣ.

इक ।। अलिक । usually अलीक. **आखनिक ।** आखन+इक, P. 3.3.125 Vār. **आपणिक ।** आपण: प्रयोजनमस्य, Hc. Kṣ. R. P. 5.1.109. **कलिका ।** कलि+कन् R. **ऋयिक ।** ऋयेण जीवतीति ऋय+ठन्, P. 4.4.13. **कुशिक ।** also+कुषिक U. **पिक ।** अपि √कै R.* Kṣ. Hc. **नासिका ।** √नास+ण्वुल, टाप् R. Kṣ. **पिपीलिका ।** अपि √पील+घञ्+कन्* R. **मक्षिका ।** This is according to U. and Sk. Śveta reads a rule 'दम्भे: सीकन् मश्च'. **मूषिक ।** √मूष would have been better.

ईक ।। स्यमीक । also **स्यमिक** U. **मृद्वीका ।** R. refers to 'किङ्किणीकादयश्च' US. 4.20 is **'फर्फरीकादयश्च' । कङ्कणीका, किङ्किणीका ।** also किङ्कणीका. Daś. **तिन्तिडीक ।** also **तित्तिडीक.**

उक ।। कटुक । कटु+कन्. **भल्लूक ।** also **भालूक, भाल्लूक. सङ्कुसुक ।** also **सङ्कुसुक** ŚV. **अंशुक ।** अंशु √कै Kṣ. Hc. अंशु+√काश्+ड R. **कञ्चुक ।** √कञ्च R. Kṣ. **कन्दुक ।** कन्दु+कन् R.; कन्दु from √कन्द or from कं दुनोति Kṣ. Hc. **चूचुक । चुचुक** Amara. Clearly an अनुकरणशब्द. चुचु √कै Hc. **जम्बुक ।** जम्बु (√जम)+कन् R. also **जम्बूक. पृथुक ।** पृथु √कै Kṣ. Hc. **भावुक ।** √भू+उकञ् P. 3.2.154. **वालुका ।** वालु+कन्, also **बालुका. शम्बुक ।** also **शम्बूक, शम्बु** (उत्पलिनीकोष), **शाम्बूक.**

ऊक ।। मण्डूक । √मस्ज, √मद √मन्द √मण्ड, or मण्ड+ओक N. 9.1. **वलूक । वल्लूक** (Nārāyaṇa). **वास्तूक ।** also **वास्तुक** (वास्तु+ठक्) R.

अङ्क ।। कङ्क । √कङ्क R. Kṣ. **कलङ्क ।** क √लङ्क+अण् R. √कल Kṣ. **पङ्क ।** √पञ्च+घञ्, न्यङ्क्वादि R. Kṣ. Hc. **लङ्का ।** √रम्* R. or √लक+घञ्.* पृषो° R.

अविङ्क ।। कलविङ्क । कल √वङ्क+अण्.* पृषो° R. क √लु Kṣ.

आणक ।। शिङ्घाणक । also **शिङ्घाण** U. **शिङ्घानक.**

एधुक ।। **गवेधुका** । गो √एध+कु, कन् R. **गवेधु** Amara. also **गवीधुका**.

ईनक ।। **कनीनिका** । कमनेनानीयते, क्वेयं नेतव्या, कनतेर्वा N. 4.2.

तकक् ।। **अश्मन्तक** । अश्मन्त+कन् R. Kṣ. Hc. अश्मन्त=अश्मन्+अन्त R. √अश Kṣ. **अष्टका** । cf. 'अष्टका पितृदेवत्ये' P. 7.3.45 Vār. **कतक** । कत (कै+अत) +कन्. **विभीतक** । कन् R.

आतक ।। √अत+क्वुन् R. Kṣ. Hc. **धातकी** । धातुं करोतीति ण्यन्तात् ण्वुल्* R. धातुकी Kṣ.

ईतक ।। **रोहीतक** । **रोहितक** Amara. रोहित+कन्. **हरीतकी** । √हृ Kṣ. हरि+इत+कन् R.

एलक ।। **क्रमेलक** । क्रम √इल+कन् Hc. R. Kṣ.

आहक ।। **बलाहक** । वारिवाहक Hc. R. Kṣ. पृषो°* बलाकाभिर्हीयते R. Kṣ. बलेन हीयते आहायते वा* R. पृषो°.

ख ।। **शङ्ख** । शं √खन+ड Hc. R. Kṣ. **उखा** । √उख ŚV. R. Kṣ. **ख** । √खन R. Kṣ. N. 3.3. **नख** । न+ख. P. 6. 3.75. **मख** । √मख R. Kṣ. **मुख** । मुहितं खेभ्यः N. 11.3 मुदितानि खान्यत्रेत्येके Kṣ. Hc. 'महेश्च'* ŚV. not in U. **शाखा** । √शी* Daś. √शाख Hc. R.

ग ।। **अङ्ग** । √अङ्ग N. 4.1. √अङ्ग R. Ks. Hc. **छाग, पूग, खड्ग** । 'छापूङ्खडिभ्यो गक्' ŚV. not in U. **भर्ग** । भृज+घञ् R. Kṣ. √भ्रस्ज Hc. **रङ्ग** । √रङ्ग R. Hc. √रञ्ज Kṣ. Hc. **वेग** । √विज R. Kṣ. Hc. **स्वर्ग** । सु √अर्ज R. Kṣ. Hc. सु √ऋज R. **नग** । usually न- √गम+ड, 'नगोऽप्राणिष्वन्यतरस्याम्' P. 6.3.77. **नाग** । नगे भवः, न+अग* R. H. on नखादि (सिद्धहेम°) **मार्ग** । √मृज √मार्ग R. Kṣ. **शृङ्ग** । √श्रा √शॄ √शम, शिरसो निर्गतः शरणायोद्गतः N. 2.2.

आग ।। **तडाग** । 'तडागादयश्च'? इति निपातितः R., also तडाक, तटाक.

अङ्ग ।। Some of these words may be explained by √गम+ड e.g. **तरङ्ग, पतङ्ग, सारङ्ग**.

तरङ्ग । तर √गम Hc. **पतङ्ग** । पत √गम Hc. R. Kṣ. **सारङ्ग** । सार √गम Hc. R. सार+अङ्ग. शकन्ध्वादि, सह+आरङ्ग R. also **शारङ्ग** । प्रमाणं चिन्त्यम् U. **मातङ्ग** । मतङ्ग+अण. मा √तङ्ग. मा √अत Hc. **कुरङ्ग** । कु+रङ्ग R. Kṣ. Hc. कुरुगमनात्, कुलगमनात् N. 6.4.

इङ्गक् ।। **कलिङ्ग** । कलि √गम+ड R. कलि √गै+ड* Kṣ. **पिङ्ग** । √पिञ्ज+अच्, न्यङ्क्वादि R. **लिङ्ग** । √लिङ्ग R. **स्फुलिङ्ग** । स्फु √लिङ्ग R.

उङ्गक् ।। **तुङ्ग** । √तुञ्ज, न्यङ्क्वादि R. Kṣ. **मातुलुङ्ग** । मातु (√मी+तुन्) √लुञ्ज+घञ्, न्यङ्क्वादि R.

घ ।। **अर्घ** । √अर्ह+घञ्, न्यङ्क्वादि R. √अर्घ R. Kṣ.

जङ्घा । √हन, यङ्लुक्+ड R. Kṣ. **अघ** । आ √हन N. 6.3. √अङ्घ* R. न+√हन* Kṣ. Hc. √अघ Hc. **दीर्घ** । √द्राघ N. 2.5 √दृ R. Kṣ. **मघ** ।

√मंह N. 1.3 √मह R. न्यङ्क्वादि √मङ्घ ŚV. 'मघेरच् न लोपश्च' (not in U.) मोघ। √मुह, न्यङ्क्वादि R. Kṣ. Hc.

अघ ।। सरघा। सर+√हन+ड* R. Kṣ. Hc. सह+रघ (√रङ्घ+घ*) R.

अच ।। कवच। कु √अञ्च, √काञ्चि, काये अञ्चित N. 5.4. क √वञ्च* R. Kṣ. Hc.

आच ।। पिशाच। पिशितमश्नाति, पृषो°* R. Kṣ.

इच ।। मरिच। मरीच Amara.

ईचण् ।। मारीच। May be derived from मरीच or मरीचि.

उच ।। लकुच। √लक R.

ऊच ।। सूच। √सूच. **कूच।** Usually कुच (√कुच).

ञ्च ।। मञ्च। √मञ्च R. Kṣ.

डोच ।। मोचा। √मुच R. Kṣ.

छ ।। कच्छ। क, ख, √छादि* Kṣ. N. 4.3. √कच्छ Kṣ. क √छृद* R. **गुच्छ।** गुत् (√गु) √छो+क R. √गुध Kṣ. also गुत्स US. B. 68. **तुच्छ।** √तुद Kṣ. तुद (√तुद) √छो+क R. **पच्छ।** a देशज word. **पुच्छ।** √पुछ R. √पू Kṣ. पूतौ छादयति* Kṣ.

जक ।। बीज। √वज* R. √बीज Kṣ. **कुञ्ज।** √कुञ्ज Kṣ. कु √जन* R. कुब्ज। कु+उब्ज* शकन्ध्वादि R. (पृषो°) Kṣ. **उटज।** उट √जन+ड R. Kṣ. Hc. **कुटज।** कुट√जन+ड R. Kṣ. Hc. **करञ्ज।** क √रञ्ज R. Kṣ. कर √जि* Hc.

झ ।। झञ्झा। झम √झट+ड R.

ट ।। घटा। √घट. **घण्टा।** √घण्ट Sautra. **लोष्ट।** √रुज N. 6.1. √लुष Kṣ. √लुश ŚV. Mbh. on P. 7.1.95 √**लोष्ट** R. **जटा।** √जट ŚV. Hc. **तट।** √तट R. Kṣ. नट। R. Kṣ. ŚV. **सटा।** √सट R. Hc.

अट ।। अवट। न+वट Hc. कङ्कट। क √कट* R. Kṣ. करट। क √रट Hc. R. Kṣ. कर्कट। कर √कट* R. कर् (√कृ+विच्)+कट R. Kṣ. **शकट।** शकृदितः, √शब्द+तक. N. 6.4. **कपट।** क+पट R. Kṣ. Hc. **कुलटा।** कुल+अटा* शकन्ध्वादि R. Kṣ., कु √**लट** Kṣ. Hc.

आट ।। ललाट। लल √अट R. Kṣ. √लल Kṣ. **कपाट।** कं पाटयति R. Kṣ. Hc. also **कबाट.**

अरीट ।। खञ्जरीट। खञ्ज √ऋ+कीटन् R.

उट ।। कुक्कुट। कु+कुट* R. √कुट Kṣ. **मुकुट।** मुखेन कुटयते* Kṣ. Hc.

ऊट ।। वधूटी। (स्वल्पार्थे) ग्रामटिकावत् लक्ष्यानुरोधाट्टः Kṣ. √टीक R.

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एट ।। चपेट । चप (√चप)+इद् (√इट) R. Kṣ.

ओट ।। अक्षोट । अक्ष+ओट* R. √अक्ष Kṣ.

ठ ।। काष्ठा । क्रान्त्वा स्थिता N. 2.5. कुण्ठ । √कुण्ठ R. Kṣ. कुष्ठ । कु√स्था Kṣ. Hc. पीठ । √पिठ, वाहुलकाद्दीर्घः* R. पृष्ठ । √स्पृश N. 4. विष्ठा । वि √स्था Kṣ. R. शठ । √शठ Kṣ. R. Hc.

अठ ।। रामठ । रमठ एव Hc.

ड ।। खण्ड । √खण्ड ŚV. Kṣ. R. Hc. दण्ड । ददातेः...दमनादित्यौपमन्यवः N. 2.2. √दण्ड R. Hc. भाण्ड । √भण्ड्र पृषो°* R. √भण्ड Kṣ. मण्ड । √मद √मुद N. 9.1. √मण्ड R. Hc. काण्ड । √कन* R. जड । = जल, 'डलयो-रेकत्वस्मरणात्' R. Kṣ. नीड़ । नि √ली* Kṣ. √ईड, √इल* R. मुण्ड । √मुण्ड R. Kṣ. Hc.

अड ।। क्रोड़ । √क्रुड R. Kṣ. √क्रम* Hc.

अण्ड ।। कूष्माण्ड । कु+उष्म+अण्ड R. Kṣ. कोदण्ड । को (√कु+विच्)+दण्ड R. √कुद+अण्डन् Kṣ. कोप+दण्ड* Hc. पोगण्ड । पो (√पु. विच्)+गण्ड, अप् √गम+ड* R. शिखण्ड । शिखिना अण्डचते* R. शिखाभिर्डयते* Kṣ. शिरसि खण्डचते*, शिखिवद् डयते* Hc.

उड ।। गरुड । गरुत् √डी+ड* H. Kṣ. Hc.

च ।। शण्ट, षण्ट । √शण्ट U. √शण ŚV. Kaiyata on P. 7.3.50. √षण्ट ŚV., etc.

ण ।। Some of the words may be derived by the addition of suffix अच्., e.g. ऋण, कर्ण, गुण, घृणा, तूण, तृण, द्रुण, पर्ण (पृण, पर्ण) भ्रूण, वर्ण, श्रोण, if one is not particular about the derivative meaning.

ऊर्णा । √वृ, √ऊन N. 5.4. कर्ण । √कृत, √ऋ according to आग्रयण, N. 1.3. ऋण । √ऋ+क्त* cf. 'ऋणमाधमर्ण्ये' P.8.2.60. R. कृष्ण । √कृश N. 26; कृषि+न*, 'कृषिरुत्कृष्टवचनो नश्च निर्वृतिवाचकः । तयोरैक्यं परं ब्रह्म कृष्ण इत्यभिधीयते ।।' Rm. 'कृषिर्भूवाचकः शब्दः—' Srīdharaswāmin's reading. अभीक्ष्ण । अभि √क्ष्नु* R. मसृण । सम् √ऋण+क.* पृषो° R.

अण ।। Some of the words may be derived by the addition of ल्यु (ट्) or युच्, e.g. अङ्गण, करण, चरण, तरण, भरण, रवण, रोहण, लक्षण, लवण, वरण, शरण, श्रवण, etc.

अङ्गण । also अङ्गन Viśva, etc. रवण । √रु+युच् P. 3.2.148 ŚV. लक्षण । लक्ष्मण also. लक्ष्मण is alternatively derived by addition of न (पामादि) to लक्ष्मी P. 5.2.100. 'लक्ष्म्या अच्च' हंसयोषायां लक्षणा, सारसस्य योषायां लक्ष्मणा PrM. but the lexicon मेदिनी observes सारस्यां लक्षणा क्वचित्. विचक्षण । No ख्यादेश by 'असनयोश्च' Vār. on P. 2.4.54. उरण । उरर्ण्यतीति Hc. उल्वण । √वण

R. Kṣ. Hc. **क्रकण** । √कण, क्रक √नी Hc. **चिक्कण** । चिक √कण R. Hc. चिक्क √अण* R. √चिक्क Hc. **लवण** । √लू+ल्यु, 'लवणाल्लुक्' P. 4.4.24. इति लिङ्गान्णत्वम् R. Kṣ. Hc. *See also* नन्द्यादि P. 3.1. 'लवणाल् संज्ञायाम्'.

आण ।। कल्याण । कल्य √अण R. Kṣ. Hc. √कम N. 2.1. कल्याणं कमनीयं भवति.

ईण ।। बर्हिण । बर्ह्+मत्वर्थीय इनच् P. 5.2.122 Vār.

उण ।। **भिक्षुणी** । a Buddhist word. In शेषनाममाला Hema notes 'श्रमणायां भिक्षुणी स्यात्'.

एष्णक् ।। **देष्ण** । as in सुदेष्णा.

त ।। कित् 'त' is obviously equivalent to 'क्त'. **अन्त, अस्त, ऋत, दन्त, मस्त, वात हस्त,** etc., may also be derived by addition of क्त. **अन्त** । √अत N. 4.4. √अम Daś. गर्त । √गॄ, √गुरी N. 3.1. **मस्त** । √मस+क्त R. **वात** । √वा+क्त, √वात ŚV. **हस्त** । √हन N. 1.3. **अयुत, नियुत** । √यु+क्त R. √यम, √युज N. 5.4. **ऋत** । √ऋ+क्त R. **तुस्त** । तूस्त U. also Medinī and Keśava. P. 3.1.21. **दूत** । √जु √द्रु N. 5.1. **पीत** । अर्श आद्यच्, *see* Mbh. on P. 3.4.69. 'अकारो मत्वर्थीयः, पीतमेषामस्ति पीता इति'. **पुस्त** । √पुस्त R. Hc. **पूर्त** । पॄ+क्त, 'न व्याख्या—' P. 8.2.57 इति निष्ठानत्वं न, R. Kṣ. **भूत** । अर्श आद्यच् R. 'भवन्तीति भूताः' R. Kṣ. **मृत** । √मृ+क्त ŚV. **शीत** । अर्श आद्यच् R. **अलक्त** । न+रक्त* Hc. न √लज+क्त Kṣ. न √लस्ज+क्त R. **उत** । √उय+क्त*, √उ+क्त R. √वेञ्+क्त* Kṣ. **तात** । तत+अण Hc. **निमित्त** । √मिद* R. Kṣ. 'संज्ञापूर्वकविधेरनित्यत्वान्न नत्वम्'. **पित्त** । √पित Kṣ. अपि √दो, दे+क्त* R. √पत* Hc. **मुहूर्त** । मुहुः+ऋतु N. 2.7. मुहुः √ऋ* Hc. **सीता** । √सो or सि+क्त*, पृषो° R. √सो* Kṣ.; also शीता in the same sense according to *Dharaṇikośa* and U.

अत ।। **कङ्कत** । कङ्क √तन-ड Hc. **पर्वत** । पर्वन्+तप् P. 5.2.112 Vār. **मालती** । also मालति, *see* under अति. **लता** । √लत, सौत्र धातुः R. √ला* Kṣ. व्रत । √व्रज*. पृषो° R. **सिकता** । √सिच*, पृषो° R. Kṣ. cf. Mbh. on हयवरट् सूत्र. 'कृतेस्तर्कः, कसेः सिकता, हिंसेः सिंहः' by वर्णव्यत्यय, also Mbh. on P. 3.1.123.

आत ।। **अलात** । न+लात R. Kṣ. **किरात** । किर (√कॄ)+अत (√अत) R. **व्रात** । √व्रत, णिच्+घञ् or अच्, वृद्धि cf. P. 5.3.113 R.

इत ।। **कुत्सित** । कुत्सा+इतच्, तारकादि R. **पलित** । पालयितृ N. 4.4. √पल+क्त R. U. **शोणित** । √शोण R. Kṣ. **कुपित** । √कुप+क्त.

ईत ।। **हारीत** । हारित Kṣ. हारि √ई R.

ऊत ।। **जीमूत** । जी=जीवन, मूत=बन्ध*, पृषो° Hc. जी=√ज्या+क्विप् R.

ओत ।। **आस्फोता** । आ √स्फुट+अच्*. पृषो° R.

अन्त ।। अर्हन्त and भदन्त are late additions to Sanskrit. For अश्मन्त see अश्मन्तक. दुष्यन्त । also दुष्मन्त, दुष्षन्त. सीमन्त । सीमन्+अन्त*, शकन्ध्वादि, 'सीमन्त केशेषु' Mbh. on P. 6.1.94.

उन्त ।। कुन्त । कु √उन्द*, शकन्ध्वादि R. √कुण Kṣ. Hc.

थ ।। अर्थ । √अर्थ R. Kṣ. Hc. रथ । √रंह √रम √रस √रिप N. 9.2. कुथ । √कुथ R. Kṣ. Hc. पथ । √पथ U. सूरथ । cf. सूरत.

द ।। कन्द । √कन्द ŚV. Hc. मन्द । √मन्द R. Kṣ. Hc. शब्द । √शब्द ŚV. Hc. कुन्द । √स्कुद* R. कम* Daś. √कुन्द Kṣ. गुद । √गुद R. Kṣ. Hc. बृन्द । √वृ* N. 6.6. बृंह* Daś.

ईद ।। कुसीद । कु √सीद Hc. कुसीद in P. 4.1.37 means the name of a deity. It should be कुसिद Sk. Śk., etc.

उद ।। अर्बुद । अर √बुन्द* R. ककुद, काकुद । कोकु √धा N. 5.4. काकु √स्था+क R. Hc. कुमुद । √मुद 'मूलविभुजादि' R. Kṣ. Hc. P. 3.1.4. Vār. बुद्बुद । °√बुन्द+क* R.

अन्द ।। मकन्द । Usually माकन्द, mango. 'माकन्दः सहकारेऽस्त्री' *Medinī.*

उन्द ।। मुकुन्द । मुकु (=मुक्ति) √दा+क* R. √मुच R. Kṣ. cf. मुकुमव्ययमान्तञ्च निर्वाणमोक्षवाचकम् । तद्ददातीति च यो देवो मुकुन्दस्तेन कीर्तितः ।। *Brahma Vaivarta P.*, Srīkṛṣṇajanma-khaṇḍa, Ch. 110.

ध ।। अन्ध । √अन्ध R. Kṣ. Hc. स्कन्ध । √स्कन्द* R. Kṣ.

वध ।। परश्वध । परश्व (√श्वि) √धा+क R.

न ।। Some may be derived by addition of 'क्त', e.g. अन्न, पन्न (ŚV.), दीन (√दी, R. Kṣ. ŚV.), नग्न (√नज R. Kṣ.). अन्न । √अद+क्त*, Kāśikā on P. 2.4.36. cf. अद्यतेऽत्ति च भूतानि, *Tai. Up.* 2.10. वेन । √वेन N. 10.4. सेना । समान+इन N. 2.3. सह+इन U. R. Kṣ. Hc. स्योन । √सेच √सेव N. 8.3. स्वप्न । Unnecessary. *See* P. 3.3.91. इन । cf. N. 3.2. ऊन । √ऊन R. ŚV. बुध्न । बद्धा अस्मिन्नापः N. 10.44. द्युम्न । दिव् √म्ना+क* R. Kṣ. √द्युत् N. 5.1. निम्न । नि √म्ना+क R. Kṣ. √नम also Kṣ. नग्न । R. Kṣ. derive from √नज which is not included in Pāṇini's *Dhātupāṭha*. It is admitted by Chandra and Vopadeva. न+ग्ना (स्त्री)* Hc. शिश्न । √शश, √शि R. √शि Kṣ. √श्लथ N. 4.3.

अन ।। Many of the words may be derived by addition of ल्यु or युच्. धन । धिनोतीति N. 3.2. √धन R. Kṣ. Hc. ओदन । √ऊर्द* R. काञ्चन । √कञ्च, णिच् R. Kṣ. जघन । √हन, यङ्लुक् R. N. 9.2. रशना । रसना ordinarily means जिह्वा, tongue, but some authorities, e.g. Dharaṇī and Ajaya (?), treat रशना

and रसना as equivalent. *See* U. H. observe, 'रशिमेके प्रकृतिमुपदिशन्ति, सा च राशिरशनारश्मीत्यत्र प्रयुज्यत इत्याहुः'. रश् is a Sautra root according to Vopadeva.

आन ।। ईशान । √ईश + चानश् (P. 3.2.129) R. Kṣ.

इन ।। दिन । √दो U. Kṣ., R. √दी R. **फलिन** । इनच् P. 5.2.122 Vār. **स्येन** । also स्तेन (√स्तेन) cf. P. 5.1.125. **विपिन** । √पि R. √विप Hc.

ईन ।। खलीन । ख + लीन R. Kṣ. Variant of खलिन. cf. *Χαλινοδ.*

उन ।। यमुना । √यु N. 9.3. **पिशुन** । पिशुनयति, अपि शुनति, अपि श्यति Hc. (√पिशुन ?, √शुन, √शो). **मिथुन** । मि (मिनोति) थु (नामकरणस्थकारो वा) न (नयति), √मिथ N. 7.7. **लशुन** । लसुन is प्रामादिक PrM.

प ।। शेप । √शप N. 3.4. also शेफ, शेपस् and शेफस्. **सर्प** । √सृप R. Hc. **कूप** । कु + अप* R. Kṣ. Hc. √कुप N. 3.4. **च्युप** । च्यूप ŚV. **रूप** । √रूप R. ŚV. H. √रुच N. 2.1, 3.3. **शूर्प** । √अश √शॄ N. 6.1. √शूर्प R. Kṣ. H. also सूर्प. **स्तूप** । √स्तूप R. Kṣ. H. स्त्यै ŚV. Sāyaṇa. स्तुप is met with in Vedic literature.

अप ।। कुणप । √पा Kṣ. Hc. **कुतप** । √तप R. Kṣ. Hc. **विटप** । √पा Kṣ. √वट Rm. **उलप** । √उल is a Sautra root. R. Kṣ. 'उल दाहे' Vopadeva. **विष्टप** । बिष्टप U.

आप ।। कलाप । √आप R. Kṣ.

उप ।। उडुप । √पा R. 'उड संहतौ' सौत्रः Vopadeva.

ऊप ।। अपूप । न + पूप R. Kṣ. पूप = √पूय + प R. Kṣ. अद्भिरुप्यत इति नैरुक्ताः Hc.

फ ।। रेफ । √रिफ R. Kṣ. 'रिफ कुत्सने' सौत्रः Vopadeva. A regular तुदादि root in Sāyaṇa. In the sense of रकार, र + इफ by P. 3.3.108 Vār. **शेफ** । also शेप, शेपस्, शेफस्. **कफ** । √फण, √फल, √फक्क R.* √फल Kṣ. Hc. **शफ** । √फण R. √शण Kṣ. **शिफा** । √शी* R. √शि Kṣ. √शी*, √शि √शो Hc. **शोफ** । √शव* R. Kṣ.

ब, अम्ब, डिम्ब

कुम्ब ।। Some of the words may be derived by addition of suffix अच् or घञ्, e.g. अम्बा (√अम्ब Kṣ. Hc. R.), नितम्ब (√तम्ब R.), शम्ब (√शम्ब R.), तुम्ब (√तुम्ब R. Kṣ.), कडम्ब, कलम्ब, कडम्ब (√लम्ब Hc.), कदम्ब (कु + √अम्ब Hc.), विलम्ब (√लम्ब R.), डिम्ब (√डिम्ब R.), निम्ब (√निम्ब R. Hc.), विम्ब (√विम्ब. Sautra Kṣ. Hc.), कुटुम्ब (√कुटुम्ब H.). **शम्ब** । शमयतेर्वा शातयतेर्वा N. 5.4. शं + व (तद्धित) Kṣ. Hc. R. P. 5.2.138. √शम √शम्ब R., also सम्ब R. **कदम्ब** । क √दम Kṣ. **डिम्ब** । √डी Kṣ. Hc. **बिम्ब** । √विन्द* Daś. **शिम्ब** । √शि* √शश* R. Kṣ.

भ ।। **अर्भ** । √ऋभ Kṣ. Hc. **जम्भा** । √जम्भ R. Kṣ. Hc. **रम्भा** । √रम्भ R. Kṣ. Hc. **सभा** । √भा R. Kṣ. Hc. **करभ** । √रभ Hc. √भा R. Kṣ. **शरभ** । =शलभ. दन्त्यादिरपि, सरभ; Raghunātha on Amara. **लुसभ** । also **लुषभ** (रुष) Ś. **लुशभ** Daś.

इभ ।। **टिट्टिभ** । √भाष R. Kṣ. **सैरिभ** । सीर+इभ=सीरिभ,* शकन्ध्वादि, प्रज्ञाद्यण् R. सीरिभिर्भाति सीरभस्तस्यायम्* Kṣ. Hc.

उभ ।। **ककुभ** । √स्कुभ* Hc. **दुण्डुभ** । डुण्डुभ B.

अम्भ ।। **करम्भ** । √रम्भ R. Kṣ. Hc.

उम्भ ।। **कुम्भ** । क √उम्भ. अण्. शकन्ध्वादि* R. Kṣ. Hc.

म ।। **धाम, शर्म, होम, पाम, जन्म, यक्ष्म, आत्म** and **सीम** are usually नान्त, the suffix being मन् (मनिन्).

भाम । √भाम Kṣ. R. Hc. **उमा** । उ+मा R. Kṣ. Hc. 'उमेति मात्रा तपसो निषिद्धा' Kumāra 1.26. or ओर्महेशस्य मा लक्ष्मी: R. **हिम** । √हि √हन N. 4.4. **कूर्म** । कु+ऊर्मि R. √कुर, कु+√उर्व* Kṣ. **गुल्म** । √गुड* R. Kṣ. Hc. **परिस्तोम** । Separately mentioned to explain स.

इम ।। **कुट्टिम** । इमप् P. 4.4.20 Vār. R. Kṣ. **महिम** । Usually महिमन्.

उम ।। **कुङ्कुम** । √कु Kṣ. √कुक R. **विद्रुम** । वि+द्रुम R. Kṣ. Hc.

ऊम ।। **गोधूम** । √धू Kṣ. Hc.

डिम ।। **दाड़िम** । also दालिम (दाल+इमप् R. Kṣ.) **दाड़िम्ब** Kṣ. **डिण्डिम** । शब्दानुकार Kṣ.

य ।। Many of the words may be derived by addition of कृत् suffixes यत्, ण्यत् and क्यप् and तद्धित suffixes य (तदर्हति, तत्र साधु:, तत्र भव:).

अवद्य । cf. P. 3.1.101 (यत्). Regular form is **अनूद्य**. **ईर्ष्या** । √ईर्ष्य R. Hc. **कन्या** । √कम, क्वेयं नेतव्या N. 4.2. **कल्य** । कलासु साधु: (यत्) R. Kṣ. Hc. **जन्य** । यत् P. 4.4.97 Kṣ. Hc. ण्यत् P. 3.1.97, 3.4.98, 7.3.34 R. **पल्य** । P. 6.4.98 Vār. पलमर्हतीति य: P. 5.1.65 (Tatwa°). **बन्ध्य** । तत्र साधु:, यत् or ण्यत् R. **मन्या** । क्यप् P. 3.3.99. **वह्य** । यत् P. 3.1.102. **शक्य** । यत् P. 3.1.99. **सस्य** । also **शस्य** P. 3.1.97 Vār. **सह्य** । यत् P. 3.1.99. **ऋश्य** । also ऋष्य (ऋष) U. R. Hc. **कुल्या** । तत्र साधु यत् P. 4.4.98 R. Kṣ. **कृत्या** । √कृ, क्यप् P. 3.3. 100 R. **अगस्त्य** । √स्त्यै R. Kṣ. **अन्त्य** । य by P. 4.3.54. **आढ्य** । √ध्यै* R. Kṣ. **आस्य** । √अस+ण्यत् R. Kṣ. आ √स्यन्द N. 1.3. **कुड्य** । √कु, 'कौतेर्डुक् च.' US. 'कर्वतेर्ड: किच्च' 'ड्यक् 'प्रत्ययान्तोऽन्तोदात्त इत्यपरे Kāśikā on P. 6.2.8 'कवतेर्यक् 'डुक् च' Daś. 8.20. कुट्यां साधु, यत्. पृषो° R. Kṣ. Hc. √कुड+ण्यत् R. कश्चित् कुद्यमित्याह, *Ṭīkā-sarvasva*. **नित्य** । नि+त्यप्, P. 4. 2.104 Vār. Hc. **मर्त्य** । मर्त+यत् स्वार्थे, P. 5.4.36 Vār. Hc. **शिक्य** । √शक*

Daś. Hc. R. Kṣ. **सत्य।** सति साधु R. Kṣ. Hc. **सन्ध्या।** √ध्यै+क R. Kṣ. Hc.

अय ।। अक्षय। न+क्षय. **आमय।** आम √या+क R. Kṣ., आ √मि+अच् R. Kṣ. Hc. **गवय।** गव √या+क R. **क्षय, जय, लय, मय।** These are usually derived by addition of अच्. Hc. **किसलय।** √सल R. Hc.; also किशलय:

घय ।। मुकय। Hema says मुकय: अश्वतरादश्वायां जात: (!). Occurs in P. 4.1.63 Vār.

आय ।। कलाय। कला √अय, क √ला R. Kṣ. Hc. **कुलाय।** कुल √अय R. Kṣ. कुल √इ Hc. **लुलाय।** √लुभ* R. also **लुलाप.**

एय ।। गणेय। √गण+अय. नि° H. गणेरय: Kṣ. √गण. णिच्+यत्. नि R.

आय्य ।। दधिषाय्य, दीधीषाय्य। Correct form is **दिधिषाय्य** (PrM. and Sāyaṇa, who derive it from √धा), so also Daś.

एय्य ।। स्तुवेय्य। स्तुषेय्य (स्तु) according to Sk. PrM., Daś.

अन्य ।। अरण्य। अपार्णं ग्रामात्, अरमणं वा N. 9.3. **धान्य।** √धि* Mbh. on P. 5.2.1. √धन Kṣ. Hc. धान+यत् R. **राजन्य।** Here means 'fire', otherwise राजन्+य by P. 4.1.137. **पर्जन्य।** √तृप, परो जेता जनयिता, प्रार्जयिता रसानाम् N. 5.1. परो जनयति* Kṣ. √पृ √पृष* R. √अर्ज* ŚV. √पृ* Nārāyaṇa Daṇḍanātha. √पृष Bhaṭṭoji, Ujjvala°. **हिरण्य।** √हृ √हर्य, हितरमण N. 2.4.

उष्य ।। मनुष्य। मनु+यत् P. 4.1.61. मत्वा कर्मणि सीव्यन्ति, मनस्यमानेन सृष्ट:, मनस्यति पुनर्मनस्वीभावे, मनोरपत्यं मनुषो वा N. 3.2.

स्य ।। मत्स्य। मधु √स्यन्द*, √मद. णिच् N. 6.5.

र ।। अस्र। चतुरश्र in P. 5.4.120 is from अश्रि. **इन्द्र।** इरां दृणाति, ददाति, दधाति, दारयति, धारयति, इन्दवे द्रवति, इन्दौ रमते, इन्धे भूतानि, इदं करणात्, इदं दर्शनात् N. 10.1. **चन्द्र।** √चन्द, चारु √द्रम, चिर √द्रम √चम N. 11.1. **धारा।** √धृ. णिच् भिदाद्यङ्. So also Hc. **वज्र।** √वृज √वर्ज N. 3.3. **इरा।** इ √रा+क R. **उस्र।** बाहुलकात् षत्वं न (Sāyaṇa). **तक्र।** न्यङ्क्वादि R. **धीर।** धी √ईर Hc. Kṣ. **भद्र।** √भज, भवद्रमयति N. 4.2. **मिश्र।** √मिश्र Hc. **रुद्र।** √रु √रोदि, रोरूयमाणो (√रु, यङ) द्रवति N. 10.1. **वक्र।** न्यङ्क्वादि R. **वीर।** √ईर √वी √वीर N. 1.3. √वीर Hc. R. **वृत्र।** √वृ √वृत √वृध N. 2.5. **शुक्र।** √शुक Kṣ. Maitreya. **सुर।** √सुर, सुरा+अर्श आद्यच्, सु √राज+ड R. Kṣ. Hc. **जीर।** √जि* R. Hc. √ज्या R. √जृ Kṣ. √ज्या U. Mbh. *see* on जीरदानु. **शूर।** √शव N. √शु ŚV., √शूर ŚV. R. Hc., also **सूर** U. **अभ्र।** √अभ्र R. Kṣ. √भ्रश √आप्* Hc. **उरभ्र।** ऋ R. Kṣ. उच्चै: रभते, उरु भ्रमति* Hc. **क्रूर।** √कुड √कृ

(क्र्यादि)* Kṣ. खुर। √खुर+क. गौर। √गुर+क, प्रज्ञाद्यण् Kṣ. Hc. चक्र। *See* P. 6.1.12. Vār. suffix क. According to H. the suffix is अ, कन् (Daś. ŚV). √चक R. Kṣ. √चक √चर √क्रम N. 4.4. तन्द्रा। √तन्द्र. सौत्र R. Kṣ. Hc. तीव्र। √तीव R. Kṣ. दूर। द्रुत°, दुर् √इ N. 3.4. √दु* Kṣ. Hc. धूम्र। धूम √रा+क R. Kṣ. निद्रा। √द्रा+अङ R. Kṣ. Hc. रन्ध्र। √रण* Kṣ. रंम् (√रम+क्विप्) √धृ+क R. विप्र। √विप R. Kṣ. √प्रा, √पा Hc. शीघ्र। √शिङ्घ, 'शीघ्रादयश्च' (?) इति निपातित:* R. Kṣ. शूद्र। √शद* Subhūti. श्रुताद्दूर इति नैरुक्ता ŚV. शु √उन्द Kṣ. cf. also 'शुगस्य तदनादरश्रवणात्तदाद्रवणात् सूच्यते हि' *Vedānta Sūtra.* 1.3.34 deriving from √शुच and √द्रु. श्वभ्र। शु+अभ्र, √श्वभ्र R. श्वन् √भा Kṣ. श्वभिः भ्रान्तमिति वा* Hc.

अर ॥ अमर। न+मर Hc. अवर। अव √रा+क, न+वर R. कन्दर। कं दीर्यते, दणाति, कन्दा: सन्त्यत्र Hc. कवर। क √वृ Hc. कासर। क—आ √सृ R. Kṣ. Hc. कु √सृ* Hc. देवर। द्वितीयो वर:, √दिव N. 3.3. पञ्जर। √पिञ्ज पृषो°* R. बर्बर। √वृ, यङ्लुक्, अच् R. Kṣ. भ्रमर। भ्रमन् रौति, पृषो°* Hc. मन्थर। √रा+क R. सम्भर। सम् √ऋ R. Kṣ. Hc. सुन्दर। सुष्ठु नन्दयन्तीति नैरुक्ता: Kṣ. सु √दॄ. पृषो°* R. Hc. सुन्द is a Sautra root. उदर। उत् √ऋ Hc. अजगर। अज √गॄ R. Kṣ. Hc. अधर। न √धृ+घ R. Kṣ. कुञ्जर। कुञ्ज+र P. 5.2.107 Vār. कौ जीर्यतीति वा, पृषो° Hc. कूर्पर। √कुर Kṣ. √कुप R. पृषो°*, also कुर्पर Hc. कृदर। कृतदर N. 3.4. खर। ख+र, P. 5.2.107 Vār. ख √रा+क Kṣ. Hc. जठर। जग्धमस्मिन् ध्रियते धीयते वा N. 4.1. नखर। न+खर, नख √रा+क R. Kṣ. नगर। नग+र, P. 5.2.107 Vār. or P. 4.2.80 (अश्मादि). पामर। पामन् √रा+क R. पामन् is अश्मादि (P. 4.2.80) according to Bhoja and Gaṇaratna. पामा: सन्त्यस्य Kṣ. मकर। मक (√मङ्क) √रा+क* R. मा √कृ+घ* Kṣ. Hc. मुखर। मुख+र, P. 5.2.107 Vār. Hc. मुद्गर। मुद् (√मुद)+गर (गॄ) R. Kṣ. Hc. वानर। वान (वन+अण्) √रा+क, or वा+नर R. Kṣ. वने रमते वनरस्तस्यायम् Kṣ. Hc. शङ्कर। √कृ+ट P. 3.2.14 Hc. शफर। शफ √रा+क Kṣ. Hc. शिखर। शिखा+र, P. 4.2.80 (अश्मादि) 'शिखायां ह्रस्वत्वञ्च'. शेखर। √शिङ्ख+अर* R. √शी Kṣ. सगर। सह+गर. *See* the legend in *Bhāgavata*° 9.8. सङ्गर। सम् √गॄ+घ R. Kṣ. Hc.

आर ॥ अगार। अग √ऋ+अण् R. Kṣ. Hc. also आगार. अङ्गार। अङ्ग √ऋ. अण् R. Hc. कुठार। कुठ √ऋ. अण् R. Kṣ. Hc. कुठ+आर R. मन्दार। मन्द √ऋ Hc. अकूपार। न, कु √पृ. अण्* R. Kṣ. Hc. न, कूप √ऋ R. N. 4.2. कर्मार। कर्मन् √ऋ R. Kṣ. Hc. कह्लार। क √ह्लाद. पृषो°*. R. Kṣ. Hc. कान्तार। कान्त (क+अन्त) √ऋ R. Kṣ. Hc. कुमार। √कुमार, R. Kṣ. कु+मार R. Kṣ. Hc. केदार। के (अलुक्) √दॄ R. Kṣ. कोविदार। कु-

√वि √दृ.* पृषो° R. Kṣ. Hc. **द्वार।** √दृ. णिच् R. Hc. √जु √द्रु √वारि N. 8.2. **शृङ्गार।** शृङ्ग √ऋ R. Hc. **सिन्दुवार।** स्यन्दं वृणोति वा॰ पृषो°* Kṣ. Hc.

इर ।। **अजिर।** नञ् √जृ Daś. PrM. **शुषिर।** शुषि+र (मत्वर्थीय) R. Hc. but it is सुषिर according to P. 5.2.107 and not शुषिर. Kṣ. and Gaṇaratna read शुषिर. **शिशिर।** √शृ √शम N. 1.3. √शृ* Daś. √शि √श्यै* Kṣ. **शिविर।** √शी* Sk. Kṣ. √शव* R.

ईर ।। **कुटीर।** ह्रस्वार्थे र P. 5.3.88. The word is not noted in *Amara.*° **मञ्जीर।** मञ्ज √ईर Hc. **शरीर।** शृ. √शम N. 2.5. **कीर।** कि √ईर R. Kṣ. Hc. **क्षीर।** √क्षि* √घस* R. Kṣ. √क्षर √घस N. 2.2. **आभीर।** आ—अभि √ईर R. Kṣ. आ—भी √रा+क. R. **करवीर।** कर+वीर Kṣ. Hc. √वीर R. **कुम्भीर।** कुम्भिन् √ईर R. Kṣ. Hc. **तूणीर।** तूणी √ईर, √रा R.

उर ।। **अङ्कुर।** also अङ्कूर Viśva. **असुर।** न+सुर Kṣ. Hc. असु √रम+ड, असु √रा+क R. **उन्दुर।** उन्दुरु in *Amara.*° also उन्दर Hc. इन्दुर in Bengali. **चतुर।** चत्वारः पुमर्थाः सन्तस्य, चतुर्+अर्श आद्यच् Hc. **मथुरा।** after the name of a fiend पिशाची Hc. **शङ्कुर।** शङ्कु √रा+क Hc. **विधुर।** वि+धुर्, समासान्त अच्. Sk. PrM. Kāśikā on P. 5.4.68. Daś. ŚV. and Sāyaṇa read विथुर (√व्यथ). **आतुर।** आ √तुर Hc. √तुर is a Vedic root. R. आ √तृ* Kṣ. **चिकुर।** चि √कुर+क R. **निचुल।** √चुल R. Hc. **नूपुर।** नू (√नू. क्विप्) √पुर R. √नु Kṣ. **मधुर।** मधु+र. P. 5.2.107. So also Hc. **श्वशुर।** आशु आप्तव्यः* Mbh. 1.2.78. N. 2.15, 6.1. पृषोदरादि* ŚV. स्वसुर D. **सिन्धुर।** सिन्धु+र Hc.

ऊर ।। **मयूर।** मह्यां रौति, पृषो°* R. Hc. **मल्लूर।** Correct form is मण्डूर, *see* Monier Williams, *S.E. Dict.* **स्थूर।**=स्थूल; √स्थूल Hc. R. Kṣ. **कर्चूर।** √कर्च R. √कृत Kṣ. No root √कर्च can be traced. **कस्तूर।** √कस* R. Kṣ. के स्तूयत इति पृषो°* Kṣ. Hc. **धुत्तूर।** धत्तूर in *Amara.*° also धुस्तुर, धूस्तूर, √धे, √घस √तूर* R.

एर—ल

केर ।। **कुवेर।** Usually कुबेर, कुतसितं बेरमस्य Hc. R. *Vāyu. P.* **नालिकेर।** नालिक √ईर R. Kṣ. Hc. also नारिकेल as in Bengali. **शृङ्गवेर।** शृङ्ग+वेर R. Hc.

ओर ।। **किशोर।** also √शु, √शव* R. √कश* Kṣ. **घोर।** √घुर. णिच् R. Kṣ. Hc. **चोर।** √चुर R. Kṣ. Hc.

कर ।। **केकर।** √कृ R. Kṣ. Hc. **पुष्कर।** वपुष्कर N. 5.3. पुष्क √रा+क Hc. **सूकर।** √कृ R. also शूकर—शूक+मत्वर्थीय र, शू √कृ, शूंक √रा R.

तर ।। **अन्तर** । √रा+क R. Kṣ. **कातर** । कु √तॄ R. Kṣ. Hc. **इतर** । ई √तॄ, इ+तरथ् P. 5.3.57. R. इतं राति Kṣ.

वर(ट्) ।। **इन्दीवर** । इन्दी (√इन्द)+वर R. Kṣ. **ईश्वर** । also वरच् P. 3.2.175 fem. ईश्वरा. **उदुम्बर** । उत् √अम्ब* R. उल्लङ्घिताम्बर:* Kṣ. **गह्वर** । अग √ह्वृ* Kṣ. गह्व+मत्वर्थीय र Hc. **डम्बर** । √डम्ब R. 'डवि क्षेपे चुरादिरिति चान्द्रा:' but in printed Dhātupāṭha it is not found. Hema includes the root in his list. **शम्बर** । शम् √वृ R. Hc. शम्व √रा R.

सर ।। **अक्षर** । न+क्षर R. Kṣ. Hc. 'अश्नोतेर्वा सरोऽक्षरम्' Mbh. लणसूत्र. **केसर** । √सृ R. Kṣ. Hc. also केशर (√शॄ) R. **मत्सर** । मद्+सर Kṣ. √मन्द N. 2.2.

एवर ।। **कलेवर** । कले+वर* R.

त्र(ट्) ।। **मूत्र** । √मूत्र R. Hc. **सूत्र** । √सूत्र R. Hc. √सिव् √सूच* Kṣ. 'अत्रा सिद्धे स्वरार्थम्' PrM. **स्त्री** । 'स्त्यायतेर्ड्रट्' Mbh. on P. 4.1.3. √स्त्यै N. 6.4.

त्र ।। क्षत्त्र, छत्त्र, पत्त्र, मित्त्र as derived have two 'त's. So also **पुत्र** when derived as पुत् √त्रै+क. **धात्री, दात्र, शस्त्र, पत्त्र, दंष्ट्रा** are derived with ष्ट्रन्. P. 3.2.182. **क्षत्त्र** । 'क्षतात् किल त्रायते' Raghu 2.53. ष्ट्रनि सिद्धे स्त्रियां विशेष:. **दात्र** । दातिलवनार्थे प्राच्येषु, दात्रमुदीच्येषु Mbh. पस्पशा. **तन्त्र, मन्त्र, चित्र** । √तन्त्र √मन्त्र √चित्र R. Hc. **लोप्त्र** । also **लोत्र** R. Viśva. **मित्र** । प्रमीतेस्त्रायते संमिन्वानो द्रवति also √मिद N. 10.2. **शस्त्र** । ष्ट्रन् P. 3.2.182. **पुत्र** । cf. Manu 9.138, 'पुन्नाम्नो नरकाद्यस्मात् पितरं त्रायते सुत:', etc. पुरु त्रायते, पृणाति पिण्डान्, also पुत् √त्रै N. 2.3. **गोत्र** । गो √त्रै+क Kṣ.

अत्र ।। **अमत्र** । अमात्र, अभ्यमित N. 6.5. **नक्षत्र** । न क्षरति Kṣ. न+क्षत्र R. N. 3.4.; also नक्षत्त्र, न √क्षद+त्र, न √क्षण+त्र बाहुलकाण्णलोप: R. न क्षरति क्षीयत इति वा, Kāśikā on P. 6.3.95. **पतत्र** । also पतत्त्र, पतत् √त्रै+क, Hc.

इत्र ।। **अमित्र** । न+मित्र Hc. **पवित्र** । cf. 'पुव: संज्ञायाम्' (ष्ट्रन्) P. 3.2.185. **चारित्र** । चरित्रमेव चारित्रं प्रज्ञाद्यण् R. Kṣ. Hc.

उत्र ।। **पोत्र** । cf. हलसूकरयो: पुव: (ष्ट्रन) P. 3.2.183.

अस्त्र ।। **सहस्त्र** । सहस् √रा+क, समान √हस+रक्. R. N. 3.2.

ल ।। **माला** । √मल+घञ्, मा √ला+क R. माल्यते Kṣ. Hc. **शाला** । √शल+ण R. Kṣ. Hc. √शल+घञ् Nyāsa. **श्याल** । also **स्याल**, √स्यम N. 6.2. Kṣ. **मूल** । √मूल Hc. ŚV. R. Kṣ. √मुच √मुष √मुह N. 6.1. **शील** । √शील Kṣ. ŚV. Hc. √शील, णयन्त R. **पल्ली** । also **पल्लि**, √पल्ल R. Kṣ. Hc. **लाला** । लालयते Hc. √लल R. **सौविदल्ल** । सुविद् √ला+क, तत्र भव इत्यण्* Kṣ. तस्येदमित्यण् R.

अल ।। Many words ending in अल may be derived from √ला+क., e.g. **कंदल, कन्दल, कुन्तल, देहली, धवल, जम्भल, पटल, पेशल, मण्डल, यमल, देवल, खल, गरल, युगल, कुशल,** etc.

कन्दल। √कन्द, दल R. √दल √ला Kṣ. √ला Hc. **कदल।** √दल R. Kṣ. √ला Kṣ. Hc. **कलल।** √लल Kṣ. Hc. **कुन्तल।** √ला R. Kṣ. **केवल।** √बल R. **कोसल।** कोशल also. **चञ्चल।** √चल, यङलुक् Kṣ. Hc. **जम्भल।** √ला Hc. **देवल।** √ला R. Kṣ. Hc. **देहली।** √ला R. **धवल।** √ला R. **पटल।** √ला R. Kṣ. Hc. **पेशल।** √ला R. √पी Kṣ. पेश is in सिध्मादि according to B. G. **मण्डल।** √ला R. मण्ड is in सिध्मादि. **मङ्गल।** मां गच्छतु, √मस्ज N. 9.1. **यमल।** √ला Hc. **स्थाल।** Suffix is आलच् Ś. लचा सिद्धे आलज्विधानं चिन्त्यम् U. **खल।** √खल, ख √ला R. Kṣ. Hc. √खल √स्खल N. 3.2. **मल।** √मल R. Kṣ. Hc. **अर्गल।** √अर्ज (न्यङ्क्वादि) R. अर+गल Kṣ. Hc. **उत्पल।** √पल R. Kṣ. Hc. √रम N. 2.6. **कपिञ्जल।** कपिरिव जीर्णः, कपिरिव जवते, ईषत् पिङ्गलः, कमनीयं पिञ्जयति N. 3.4. **कोमल।** √कु Sk. **गरल।** √ला R. Kṣ. Hc. **पिङ्गल।** पिङ्ग+लच् (सिध्मादि). **पिप्पल।** √पृ R. Hc. 'देशी' Kṣ. **पुद्गल।** √गॄ R. 'पूरणगलनधर्मत्वात्', पृषो° Hc. **मुद्गल।** मुद्गवान्, मुद्गगिलः, मदनं गिलति, मदङ्गिलः, N. 9.2. **युगल।** √ला R. Kṣ. मत्वर्थीय लच् Kṣ. It is not in सिध्मादि P. 5.2.97 which, however, is an आकृतिगण. **विरल।** √रा+कलच् R. Kṣ. √रम √रा Hc. **शवल।** √शव Kṣ. **उपल।** √ला, √पल R. √ला Kṣ. **कुवल।** √बल R. Kṣ. Hc. **कुशल।** √शल, √ला R. √ला Kṣ. Hc. **कुश** is in सिध्मादि according to Gaṇaratna. **तृपला।** also तृफला, त्रिफला. **मुसल।** मुहुः सरति N. 9.4. मुहुः स्वनं लाति, मुहुर्मुहुर्लसतीति पृषो° Hc. also मुशल (√मुश) U., मुषल Varṇadeśanā. **वृषल।** √लू, √ला R. √लू Kṣ. √ला. लू Hc. Kṣ. and Hc. quote Nārada in support: 'वृषो हि भगवान् धर्मः तस्य यः कुरुते त्वलं वृषलं तं विजानीयात्'.

आल।। Many words ending in आल may be derived from आ √ला+क, or √अल+घ, अच्, e.g. **अराल, कराल, कीलाल, कुलाल, पाताल, कङ्काल, जम्बाल, वेताल, सृगाल,** etc.

अराल। आ √ला R. Kṣ. √ऋ, मत्वर्थीय लच् Kṣ. The word is not read in सिध्मादि. **कपाल।** कं पालयतीति R. Kṣ. Hc. **कराल।** आ √ला, अल R. **कीलाल।** √अल R. Hc. **चण्डाल।** चण्डम् अलं भूषणमस्य U., √अल Kṣ. Hc. **कुलाल।** √लड, or √लल. णिच् √अल R. Kṣ. Hc. आ √ला, √लू R. **बिडाल।** बिलं दारयति वा, विशन्नालात्याखूनिति वा पृषोदरादित्वात्, बिलान्यलति वा, विरुद्धं लाल्यते वा, विट् आलमस्य वा* Hc. **मृणाल।** √मृद* Kṣ. मृद्—आ √ली* Hc. **चाण्डाल।** अण् by Vārtika on P. 5.4.36. **पाताल।** √अल R. Hc. आ √ला R. Kṣ. **आलवाल।** √अल R. √लू Kṣ. **कङ्काल।** √कल, √कङ्क R. √कल √अल Kṣ. Hc. **जम्बाल।** आ √ला R. Kṣ. **विचाल।** √चल Hc. **वेताल।** √अल, or वे+ताल R. **सृगाल।** सृज्—आ √ला* R. Kṣ. असृज्—आ √ली* Hc. also शृगाल. **हिन्ताल।** हीनताल* R. √हि* Kṣ.

इल ।। जटिल । इलच् P. 5.2.100 R., but इलच् is admissible only in a derogatory sense (क्षेप). तुण्डिल । लच् (सिध्मादि) R. Hc. तुन्दिल । तुन्द+इलच् (P. 5. 2.117). कपिल । √ला R. Kṣ. Hc. √क्व* Hc. कपि is read in सिध्मादि P. 5.2. 97 by Bhoja and Gaṇaratna.° स्थण्डिल । √स्था* Kṣ. √स्थल* Hc.

उल ।। चटुल । चटु is read in सिध्मादि. शङ्कुल । Usual form सङ्कुल (√कुल् R. Hc.). शङ्कुला occurs in Mbh. on P. 2.1.1. निचुल । √चुल R. Kṣ. Hc. पृथुल । √ला R. Hc. लच् (सिध्मादि) R. Kṣ. बहुल । √ला R. Kṣ. Hc. ल Kṣ. but बहु does not occur in सिध्मादि. मञ्जुल । लच् Kṣ. Hc. √ला R. वञ्जुल । √वञ्च* R. √वन* Kṣ. तुमुल । √तु R. √तम, √तुम R.

ऊल ।। कुकूल । कु+कूल R. Kṣ. दुकूल । दुः+कुल पृषो°* R. √दुह्* Kṣ. also दुगूल Hc. लाङ्गूल । √लङ्ग √लग √लम्ब N. 6.5.

एल ।। महेला ।=महिला.

ओल ।। कोल । √कुल+ण (P. 3.1.140) R. Kṣ. Hc. गोला । √गुड R. Kṣ. Hc. गो √ला Kṣ. Hc. दोला । √दुल R. Kṣ. दोलयतीति अङ Hc. लोल । √लुड+ अच् R. Kṣ. लोलतीति (अच्, घञ्, घ) Hc.

कल ।। पुष्कल ।=पुष्कर R. वल्कल । √ला+क Kṣ.

खल ।। मेखला । मख √ला* R. मुहुः स्खलति, or मे (हन)+ख+(मा) ला, पृषो°* Hc. शृङ्खल । शृङ्ग √खल* R. Kṣ.

तल ।। शीतल । लच् (P. 5.2.97) or, √ला+क R. Kṣ. Hc.

बल ।। शम्बल । also सम्बल, √वल.

मलक् ।। कुट्मल । also कुड्मल. शाल्मल । √शाल Kṣ. शाल्+मल R.

वालण् ।। शैवाल । शेवाल is the approved form according to Kṣ. who observes शैवालमिति द्रविड़ाः.

सल ।। पत्सल । also पत्सर US. (U.).

व ।। अश्व । from अश व्याप्तौ as also अश भोजने N. 1.4, 2.7. पर्व । Usually पर्वन्. लाव । √लू. णिच्, अच् R. Kṣ. शाव । √शव+घञ् R., √शो Kṣ. किण्व । √कण* R. √कि* Kṣ. निघृष्व । नीघृष्व U. पूर्व । √पूर्व R. Hc. बिल्व । √भृ √भिद N. 1.4. हाव । √हु R. √ह्वे* Kṣ. Hc. उल्व । √उल R. Kṣ. Hc. √ऊर्ज, √वृ N. 6.6. गन्धर्व । √गन्ध* Kṣ. ŚV. Hc. गन्ध √अर्द+अण् R. (शकन्ध्वादि), गानं धर्मोऽस्य पृषो.°* गो √धृ* Hc. ग्रीवा । √गृ √गॄ* Kṣ. √गॄ √गॄ √ग्रह N. 6.6. स्व । √स्वन+ड R. √सो, √सि* Kṣ.

अव ।। पल्लव । पल् (√पल) √लू,* पद+लव* R. √पल Kṣ. पेलव । पेल (√पिल)+व by P. 5.2.109 Vār. √पेल Kṣ. Hc. वड़वा । √वा √वज, or वड़+तद्धित व R. √वा Kṣ. Hc. बल्लव । √वा or तद्धित व R. कितव ।

क्रित √वञ्च+ड R., or °√वा+क, √वै+ड R. किं तवास्ति Kṣ. Hc. N. 5.4. **कारण्डव।** कु+रण्ड* R.=करण्ड+अण्=कारण्ड, √वा+क Kṣ. Hc. **कैरव।** के √रु+अच्, तस्येदमित्यण्* R. Kṣ. same तस्य प्रियमित्यण् Hc. **कोटव।** √वा R. Kṣ. Hc. **कोद्रव।** को (√कु+विच्)+द्रव or क √द्रव+अच्. पृषो°* R. क √उन्द+क, रव Kṣ., क+उत् √रु+अप् Hc. **भैरव।** भीरोरिदम् R. Kṣ. Hc.

आव ।। **शराव।** शर √अव R. Kṣ. शीर्यमाणमवति Kṣ. also सराव.

इव ।। सचिव। सचि (√सच) √वा+क R.

इव ।। **पार्श्व।** पर्शु+णस् P. 4.1.43 Vār. पर्शु+ड्वण् Hc.

श ।। **अंश।** √अंश R. Kṣ. Hc. **कोश।** √कुश R. Hc. also **कोष** (√कुष) Kṣ. **पाश।** √पश R. Hc. **वंश।** वश,* R. √वम् Rm. quoting 'भृवमिभ्यः शक्'. **कुश।** √कुश R. Hc. कु √शी+ड Kṣ. **कृश।** √कृश+क्त, P. 8.2.55, Hc. **भृश।** √भृश R. **वश।** √वश+अप् P. 3.3.58 Vār. Hc. **केश।** √काश N. 12.3. के शेते (√शी) Kṣ. क+ईश R.

अश ।। **कलश।** कल √शु+ड R. क √ला, √कल Kṣ. कला अस्मिन् शेरते Mbh. also **कलस** (√लस) Hc. **कीनाश।** की √नश+णिच्. अच् R. कीनमामं मांसमश्नातीति, i.e. कीन √अश+अण् Hc. **पलाश।** पल √अश+अण् R. अप √लश Kṣ.

किश ।। **कुलिश।** कुलि √शी or शो+ड R. °√शो+ड Kṣ. Hc. कु √लिश Kṣ. Hc. कुल √शद N. 6.4. **वड़िश।** °√शो+ड R. Kṣ. वडि=वलि. **बालिश।** वलिश+अण् ('तस्येदम्') R. Kṣ. √बालि or बाडि Kṣ.

उश ।। **अङ्कुश।** √अञ्च, आ √कुच N. 5.4.

ष (स) ।। **अक्ष।** √अक्ष R. Kṣ. Hc. √क्षि √अश √क्षर N. 5.4. **कक्ष।** √गाह √ख्या √कष N. 2.1. **पक्ष।** √पक्ष R. Kṣ. **मोक्ष।** √मोक्ष R. Kṣ. Hc. **यक्ष।** √यक्ष R. Kṣ. Hc. **तर्ष, वर्ष।** √तृष, √वृष with अच्, घञ् or णिच्, क, √तृष √वृष Hc. √वर्ष ŚV. also तर्स, वर्स according to Mbh. on P. 8.3.59 बाहुलकान्न षत्वम्. **मेष।** √मिष+अच् R. Kṣ. Hc. N. 3.3. **योषा।** √युष R. Kṣ. also **जोषा** (जुष). **ऋक्ष।** √ऋक्ष R. Kṣ. Hc. उदीर्णानीव ख्यायन्ते N. 3.4. **मूषा।** √मूष+अच्, or क R. also **मुषा** (√मुष) Kṣ. √मुष N. 4.1. **प्लक्ष।** √प्लक्ष R. Kṣ. प्र √क्षर+ड. R. **शीर्ष।** 'कुमारशीर्षयोः—' P. 3.2.51 इति ज्ञापकाच्छिरःशब्दस्य शीर्षदिशः* R. Kṣ. **शेष।** √शिष+घञ् R. Hc. √शी Kṣ. Hc.

आष ।। **यवाष।** Usually यवास.

इष ।। **मारिष।** √मृष, मा √रिष R. √मृष Kṣ. also मार्ष.

ईष ।। **उष्णीष** । उष्ण+ईष (√ईष), शकन्ध्वादि* R. U. √उष Ks. उत् √स्ना N. 7.4.

उष ।। **पुरुष** । पुरि शेते पृषो°* Rm. Kṣ. Hc. also पूरुष (√पूर) R. पुरि षादः, पुरि शयः पूरयतेर्वा पूरयत्यन्तरपुरुषमभिप्रेत्य N. 2.1.

ऊष ।। **अङ्कूष** । √घुष N. 5.2. **पीयूष** । also **पेयूष**. **मञ्जूषा** । √उष Kṣ. Hc. **आटरूष** । अटरूष Amara. **शैलूष** । शिलूषस्यर्षेरपत्यम्, R. Kṣ. Hc.

मष ।। **कल्मष** । कर्मन् √सो* R.

माष ।। **कल्माष** । कल्+माष R. **कुल्माष** । also कुल्मास. कुल √मर्श* R. Kṣ. Hc.

अक्ष ।। **बलक्ष** । √लक्ष, वल् (√वल)+अक्ष √क्षै R.=अवलक्ष. **आमिक्षा** । √मिष, √मक्ष, पृषो°* R. √मि* Kṣ. Hc. **द्राक्षा** । √द्राक्ष R. √द्रा Kṣ. द्राक् क्षरति* Hc. **लाक्षा** । √लक्ष+अच्, प्रज्ञाद्यण् R. Kṣ.

स ।। **अवतंस** । √तंस (सौत्र) R. Kṣ. Hc. **कंस** । √कंस Kṣ. [तर्स, वर्स. *See* under ष]. **मांस** । मनः √सद माननं, मानसं N. 4.1.

Cf. Manu 5.55. 'मां स भक्षयितामुत्र यस्य मांसमिहाद्म्यहम् । एतन्मांसस्य मांसत्वे निरुक्तं मुनिरब्रवीत् ।।' This is Kṣ.'s reading. The reading in printed texts is '°मांसत्वं प्रवदन्ति मनीषिणः'. **मास** । √मस R. Kṣ. Hc. √मास Kṣ. √मा √मी N. 4.4. **वास** । √वस+घञ् R. Kṣ. **हंस** । √हन+अच् R. Kṣ. 'भवेद्वर्णागमाद् हंसः', हन्त्यध्वानमिति हंसः Mbh. on P. 6.1.13. **गुत्स** । also **गुच्छ**. **वीतंस** । वि √तंस, दीर्घ by P. 6.3.122 R. Kṣ.

अस ।। **अलस** । √लस R. Kṣ. Hc. **वायस** । वयस्+अण् Kṣ. Hc. **सारस** । सरस्+अण् R. Kṣ. Hc. **तामरस** । ताम+रस R. Kṣ. Hc. 'ताम्यद्भिर्भृङ्गैः रस्यते' Hc. **पुल्कस** । also **पुष्कस, पुक्कस** Hc. **साध्वस** । साधु √अस+अण्* Kṣ. Hc., साधु+अस R. who objects to suffix अण्.

ईसण् ।। **सीस** । सि (सि. क्विप्. नि) √ईस R.

डिस् ।। **विस** । बिस R. √विस R. Kṣ. Hc.

तस ।। **वेतस** । वा+इत—√सो+क R. वा √तस* Kṣ.

मासक् ।। कल्मास, कुल्मास । Usually षान्त. *See* under माषक्.

अम्बुस ।। अलम्बुस । Usually षान्त.

ह ।। **लोह** । √रुह R. Kṣ. √लुह (सौत्र) Hc. **गेह** । ग √ईह+घञ् R. cf. गेहे कः P. 3.1.144. **सिंह** । 'सिंहे वर्णविपर्ययः'* cf. Mbh. on P. 3.1.123. सिम्ह according to some. √सह √हिंस, सम् √हन N. 3.4, 8.2.

अह ।। **कलह** । √हन R. Kṣ. Hc. कला √हा, ह्रस्व* Hc. **पटह** । √हन R. Kṣ. Hc.

आह ।। **कटाह** । आ √हन R. **वराह** । आ √हन R. Kṣ. Hc. वर+आहार, पृषो° N. 5.1, Hc. √वृह N. 5.1.

ओकह ।। अनोकह । अनस्+अक √हन R. Kṣ. Hc.

आ ।। क्षमा । √क्षम+अङ, अच् or घञ् R. **दिष्ट्या** । दिश √स्त्यै* R. **मिथ्या** । √मथ* R. **मुधा** । √मुह* R. भिदादि Hc. **स्वाहा** । सु+आह, स्वा+आह, स्व+आह N. 8.2. सु—आ √ह्वे R. Kṣ. Hc. सु+आह.

इ ।। **अरि** । √ऋ N. 5.2. **अहि** । √इ, आ √हन N. 2.5. **कलि** । √कृ N. 12.1. **केलि** । √केल R. Kṣ. **दधि** । √दध is Vedic. **प्रहि** । प्रभि ŚV.

इक् ।। ऋषि । √दृश N. 2.3. **लिबि** ।* जपादित्वाद् बः Kṣ.; occurs in P. 3.2.21. **वृति** । √वृ Kṣ. **अपि** । √पि* क्विप् R. **क्रिमि** । also कृमि.* बाहुलकात् सम्प्रसारणम् R., *see* under मि. **तित्तिरि** । √तृ, तिलमात्रचित्र इति वा N. 3.4. तित्तिशब्दं राति Kṣ. **विरिञ्चि** । √रच* R. also **विरिञ्च.**

इण्, इञ् ।। **वाणि** । also √वे, वाणयत इति Kṣ. **वादि** । णयन्तादिञ् Ś. 4.128. अणयन्तादपि, U. quoting Nyāsa on P. 3.1.1. **नाभि** । √नभ R. Kṣ. **राशि** । √रश R., *see* note under रशना.

अकि ।। **वर्धकि** । वर्धं कषति डिः* R. √वर्ध Kṣ. Hc.

ईचि ।। **मरीचि** । √मर्च* Mbh. on P. 1.1.47. **वीचि** । √वा Kṣ.* Rm.

णि ।। **जूर्णि** । √जू √द्रु √दु N. 6.1. **वाणि** । *See* under इण्. **वेणि** । √वेण R. Kṣ. **श्रोणि** । √श्रोण N. 4.1. R. Hc. **कुणि** । √कुण. R. Kṣ. Hc. कुत्सितपाणिरिति नैरुक्ताः. **पृष्णि** । **पृश्नि** also. *See* under नि. **सृणि** । also सृकणि* ŚV.

अणि ।। **कर्षणि, धर्षणि, चर्षणि** । The correct form is चर्षणि PrM. धर्षणि (U.) is a mistake according to PrM. **शरणि, सरणि** । Both forms are in use. शरणि is met with in Vedic literature. Medinī notes सरणि while Ajaya notes शरणि. **आशुशुक्षणि** । √शुच. सन्, or आशु+शु √क्षण् N. 6.1. **किङ्कणी** । **किङ्किणी** ŚV. Kṣ. Hc. (एके) √क्वण* Hc.

ति ।। कित् ति is equivalent to क्ति, क्तिन् and क्तिच्. **शास्ति** । *See* MDV. शास्तिशब्दस्तु अस्माद्वा हिंसार्थाद्वा णिचि क्तिनि व्युत्पाद्यः, बाहुलकाद्युचां न बाधः. 'अचः परस्मिन्' (P. 1.1.57) इत्यत्र भाष्यम्, 'पाचयतेः पाक्तिः, याजयतेर्याष्टिः,' औणादिक, Maitreya, Kṣīra,° Ātreya. **कोयष्टि** । कु+यष्टि* R. **प्रति** । also √प्रा* R. **मुष्टि** । √मुष √मुच √मुह N. 6.1. **रिष्टि** । √रिश, √रिष R. also **ऋष्टि** (ऋष) Kṣ. Hc. **शुक्ति** । √शुक R. Kṣ.

अति ।। **अमति** । also **अमिति** (Viśva). **मालति** । Cf. *Gīta-govinda*—'नवमालतिजातिसुगन्धौ' 1.7. This is the reading in N. S. P. edition following रसिकप्रिया commentary of कुम्भ. Alternative reading is 'मालिकयातिसुगन्धौ.' मालती is the usual form. **युवति** । युवन्+ति, P. 4.1.77. **व्रतति** । प्रतति जपादित्वाद्वः* Kṣ. व्रतं करोति बाहुलकाददतिः* R.

अस्तिक् ।। अगस्ति । क्तिन्नित्यन्ये *Laghuśabdendu.*

आति ।। अराति । √रा R.

थिक् ।। वीथि । √विथ R.

इथि ।। अतिथि = तिथि, पृषोदरादित्वादल्लोपः* R. न + तिथि, cf. 'तिथिपर्वोत्सवाः सर्वे त्यक्ता येन महात्मना । सोऽतिथिः सर्वभूतानां शेषानभ्यागतान् विदुः'—रघुनाथ on Amara. Cf. also 'अनित्यं हि स्थितो यस्मात्तस्मादतिथिरुच्यते'—*Mahābhārata*, Anu., 97.19.

अधि ।। ओषधि । √धा R. Hc. √धे Ks.

रधिक् ।। विद्रधि । विद्र √धा R. Kṣ. Hc.

नि ।। अग्नि । अग्रं प्रणीयते, अङ्गं नयति, अक्नोपनो भवति. N. 7.4. ग्लानि, म्लानि, ज्यानि, हानि । 'ग्लाम्लाज्याहाभ्यो निः,' P. 3.3.94. Vār. (in Kāśikā). वेनि । Usual form वेणि. पृश्नि । also पृष्णि, *see* under णि. √स्पृश* R. Kṣ. N. 2.4. √पृ Kṣ. शनि । √शन R.

अनि ।। धमनि । √धम is a sautra root.

उभि ।। दुन्दुभि । √भा, दिव् √उभ* R. √भा √भी. णिच् Kṣ. Hc. √दुन्दुभ, द्रुमो भिन्नः N. 11.2.

मि ।। यामि । also जामि. ऊर्मि । √ऊर्णु N. 5.4. रश्मि । √रश (सौत्र), *see* note on रशना. कृमि । also क्रिमि (√क्रम).

रि ।। अद्रि । √अद, आ √दृ N. 4.1. तन्द्रि । तन्द्रां करोति, तन्द्रयति, इति णयन्तादिः R. तननं द्रवति Kṣ. possibly quoting some Nairukta. जिव्रि । जीव्रि ŚV. conflicting with Mbh. on P. 8.2.78, P. 1.1.63. सूरि । √सु Rm. also सूरिन्.

त्रि ।। अत्रि । also अत्रिन्. *See* PrM. and Kaiyata on P. 1.1.63. रात्रि । √रम. णिच् or √रा N. 2.6.

अरि ।। वल्लरि । वल्ल (√वल्ल + क्विन्) √ऋ + इ R.

उरि ।। अङ्गुलि । √अङ्ग √अञ्च √अञ्ज, etc., N. 3.2.

लिक् ।। धूलि । धू √ली R.

लिण् ।। मौलि । मूलस्यादूरे भवः, सुतङ्गमादित्वादिञ् P. 4.2.80, R. Kṣ. √मूल R. Kṣ.

मलि ।। शाल्मलि । शाल् (√शल. णिच् क्विप्) + मलि (√मल + इ) R.

वि ।। नीवि । √इव (?) R. अटवि । अटा वयो यत्र R. He refers to an untraced rule 'पद्यटिभ्यामविः.' Usual form अटवी. किकिदीवि । also किकि, दिवि (Nārāyaṇa, Prasāda).

सिक् ।। अक्षि । √चक्ष √अञ्ज N. 1.3.

असि ।। **वाराणसि** । (1) वरणा च असिश्च वरणासी तयोरदूरभवा, पृषोदरादित्वात् दीर्घत्वह्रस्वत्वे (2) √वृ+आण, वराणः वीरणाभिधानम्, वराणाः सन्त्यत्र वराणसा, तृणादित्वात् चातुरर्थिकः सल्, तस्य अदूरभवेति वा देशो वा वराणसस्तत्र भवा वा, वारैरनतीति वा असिस्ततो ङीः Hc. 'वरणायास्तथा चासेर्मध्ये चापाकृतिः सदा । स्वयं वृषध्वजस्तत्र नित्यं वसति योगिनाम् ।'—*Kālikā Purāṇa*, 50.

हि ।। **व्रीहि** । √वृह, R. √व्री Kṣ. Hc.

ई ।। **लक्ष्मी** । √लक्ष √लभ √लाञ्छ √लष √लख √लग √लज N. 4.2. . **नाड़ी** । नडस्येयं ङीप् Kṣ. √नड R. **वालप्रश्नी** । also √मा. √क्विप्. ङीष्.

उ ।। कित् उ=कु, डु 'मृगय्वादि' US. 1.38. **इन्दु** । √इन्ध √उन्द N. 10.4. **पांशु** । √पंश R. also **पांसु**. cf. 'तालव्या अपि दन्त्याश्च शाम्बशूकरपांशवः.' **वटु** । also **बटु** PrM. **अंशु** । अष्ट √शम, अनन शम् N. 2.2. **मधु** । √मद* Kṣ. **अपष्ठु** । सुषामादि Nyāsa. **उडु** । √डु √डी* R. अव √उड* Kṣ. **ऋभु** । ऋ √भू+डु R. Kṣ. **कु** । √कु+डु R. Kṣ. **कुहु** । also **कुहू**. **भृगु** । भृज्यमानो न देहे N. 3.17. **अध्वर्यु** । अध्वर √युज N. 1.3. अध्वर् (न √ध्वर+विच्) √या+डु Kṣ. Hc. अध्वरमिच्छति, क्यच्, उ P. 3.2.170 R. Maitreya. **द्रु** । √दृ √द्रु N. 4.2. **पर्शु** । √स्पृश N. 4.1, Ś. 5.27 also परशु, परा √शृ* R. Kṣ. ŚV. **शतद्रु** । also **शुतुद्रि, शुतुद्र**. शु, तुन् √द्रु N. 9.3. शतधा विद्रुता यस्माच्छतद्रुरिति विश्रुता *Mahābhārata*, Ādi. 179.9. **शिशु** । √शंस √शो, शिशीतेः N. 10.4. √शि* √शी* R. Kṣ. √शश* Rm.

उण् ।। **चारु** । √रुच N. 11.1. **जटायु** । जटा+आयु, जटा √या+कु PrM. **तालु** । √तल √लत N. 5.4. **दारु** । √दृ √द्रु N. 4.2. **बाहु** । also बाह, बाहा PrM. **वायु** । √अज Mbh. on P. 2.4.56. √वा √वी √इ N. 10.1.

डउ ।। **तितउ** । ततवत् तुन्नवत् तिलमात्रतुन्नम् N. 4.2. So also Mbh.

कु ।। **किष्कु** । √कै R. √कि Kṣ. **वार्ताकु** । also **वार्ताक, वार्ताकी**.

गु ।। **हिङ्गु** ।=हिमगु R.

अङ्गुक् ।। **कङ्गु** । क √अङ्ग, शकन्ध्वादि* R. **पङ्गु** । √पन R. **नीलङ्गु** । also **नीलाङ्गु** Viśva. नील √गम इति केचित् PrM.

इष्ठु ।। **वनिष्ठु** । **वनिष्ठु** ŚV. **वनिष्णु** U.

डु ।। **करण्डु** । √करण्ड U. R. **पाण्डू** । √पण्ड* R. U.

करण्डु ।। **मृकण्डु** । मृगस्य कण्डुः, पृषो° U.

आण्डु ।। **पलाण्डु** । √अण्ड U. √पॄ Kṣ.

णु ।। **विष्णु** । √विश, वि √अश N. 12.2, cf. 'यस्माद्विश्वमिदं सर्वं तस्य शक्त्या महात्मनः । तस्मादेवोच्यते विष्णुर्विशधातोः प्रवेशनात् ।।' *Viṣṇu Purāṇa* (?)

इष्णु ।। अज़िष्णु, अञ्जिष्णु । अञ्जिष्ठ U.* Daś. Sk. वनिष्णु । U. Daś. वनिष्ठु ŚV. वनिष्ठु Sk. Nārāyaṇa.

तु ।। सक्तु । √सच √कस N. 4.2. शक्तु is incorrect.

धु ।। शीधु । More usually सीधु (√सिध*). शीधु occurs in P. 3.2.8 Vār. शीधु *Prakriyāsarvasva*, ŚV.

नु ।। जिगनु । also जिगत्नु ŚV., जिगत्नु U. Sk. धेनु । √धि N. 11.4.

अनुङ ।। नदनु । नुदनु ŚV.

नुक् ।। कृणु । कृणु ŚV. कृत्नु U. Sk.

अक्नु ।। वचक्नु । वचग्नु ŚV.

रदानुक् ।। जीरदानु । cf. Mbh. 1.1.4. जीर+दानु. 'नैतज्जीवे रूपं रक्येतज्ज्यः सम्प्रसारिणं भवति । यावता चेदानीं रकि जीवेरपि सिद्धं भवति ।' In दशपादी° we have a sūtra (1.163) 'जीवे रदानुक्.'

इपुक् ।। कसिपु । Usually कशिपु (√कश). *See* R. Kṣ.

बु ।। अम्बु । √अम्ब R. Kṣ. कम्बु । √कम* R.

अमु ।। अभ्रमु । अभ्र √मा+कु, न √भ्रम+उ R.

अन्युक् ।। चरण्यु (चरण् √या+कु), भुवन्यु (भू √या+कु)* *see* under उ.

त्युक् ।। मृत्यु । √मारि, मृतं च्यावयति N. 11.1.

अयु ।। सरयु । सरयू—'ऊङुत' इत्यूङि सरयूः U. 'अप्राणिजातेश्च' इत्यूङ ŚV.

रु ।। पेरु । 'मृगय्वादि' U., i.e. √रा+कु.* शिग्रु । √शी* R. √शि* R. Kṣ. He. श्मश्रु । √श्रि N. 3.1. शत्रु । शत is a sautra root.

उरु ।। कुन्दुरु । कु √उन्द* R. √कुन्द Kṣ.

लु ।। शेलु । √शिल R.

आलु ।। कमण्डलु । √ला R. Kṣ. गुग्गुलु । √गुड* R. Kṣ.

शु ।। पर्शु । already derived as पर √शॄ*; √स्पृश US. 5.27, N. 4.1.

अक्षु ।। तरक्षु । √क्षिणु+डु R. Kṣ.

ऊ ।। अन्दू । √अद √अम* PrM. कण्डू । √कण्डूय Kṣ. दृन्भू । also दृम्भू, दृन्फू U. अलाबू । ? लाति वान्तर्जलम् Kṣ. कुहू । also कुहु. √हन Kṣ. √गुह, क्वाभूदिति वा, कु सती हूयत इति वा, क्वाहुतं, जुहोतीति वा N. 11.3.

द्रू ।। दर्दू । also दद्रु. दर्दु, दर्दू *see* PrM. U. √दरिद्रा* US. 1.92.

बू ।। कम्बू । कम्बु is the usual form. जम्बू । also जम्बु.

अन्धू ।। शकन्धू । also शकन्धु, शक+अन्धु. कर्कन्धू । also कर्कन्धु, कर्क+अन्धु. कर्कन्धू is derived as कर्क √धा+कू in U. on US. 1.95.

डेरू ।। कशेरू । also कशेरु U.

ऋ ।। स्वसृ । सु √अस, 'स्वेषु सीदति' N. 11.3. ननान्दृ । also ननन्दृ.

तृ ।। जामातृ । जा (=अपत्य)+मातृ N. 6.2. भ्रातृ । √भृ, √हृ N. 4.4. दुहितृ । दुर्हिता, दूरे हिता, दोग्धेर्वा N. 3.1.

डौ ।। नौ । √नुद √नम N. 5.4.

क्विक् ।। अर्वाक् । Usually an अव्यय but we have परा अर्वाची तीरे Amara.

इवच् ।। त्वच् । √त्वच R. Kṣ. Hc.

इज् ।। वणिज् । पण्य √निज* N. 2.5.

अड् ।। सरड् । सरट् U.

कत् ।। वियत् । √इ R. √यम R. Kṣ. साक्षात् । √अत R.

कतृ ।। महत् । मानेन जहाति (शाकपूणिः), √मंह N. 3.3. जगत् । क्विप् by P. 3.2.178 Vār. 'द्युतिगमिजुहोतीनां द्वे च'.

इत् ।। उदश्वित् । क्विप् R. Kṣ.

उत् ।। मरुत् । मितराविन् मितरोचिन् महद्द्रवन्ति N. 11.2. Also मरुत according to Vikramāditya and Saṃsāravarta PrM.

ऋत् ।। यकृत् । यथाकथा कृत्यते N. 4.1.

अद् ।। शरद् । √श्रा √शॄ N. 4.4.

सद् ।। पर्षद् ।=परिषद्.

अन् ।। धन्वन् । √धन्व is a sautra root. नवन् । न वननीयः, नावाप्तः N. 2.2. दशन् । √दस, दृष्टार्था वा N. 1.2. दिवन्, प्रतिदिवन् । दिवन् is not met with in literature. अथर्वन् । √थर्व N. 11.2. अहन् । आ √हृ N. 2.6. परिज्वन् । So U. but the correct reading appears to be परिज्मन्, vide Daś. Sk. PrM. ŚV., etc., मातरिश्वन् । √श्वि* R. Hc. √श्वस* Kṣ. N. 7.7 also मातरि अशु अनिति N. 7.7. श्वन् । शु यायी, √श्वस N. 3.4.

मन् ।। आत्मन् । √अत √आप N. 2.3. लोमन् । √लू √ली N. 3.1. ललामन् । ललाम Amara. लल् (√लड, क्विप्) √अम+अण् R. ललति लालयति लल्यते च Kṣ. 'प्रधानध्वजशृङ्गेषु पुण्ड्रवालधिलक्ष्मसु । भूषावाजिप्रभावेषु ललामं स्याल्ललाम च' Rudra.

वन् ।।=वनिप्, क्वनिप्. ग्रावन् । √गृ √गॄ Kṣ. also गृ+क=ग्र, ग्र √अव; ग्र—आ √वन+विच् R. √हन √गृ √ग्रह N. 9.1. सृक्वन् । Usually सृक्कन् (√सृज) R. सृक्वणीत्यपि क्वचित् क्वनन्तः Kṣ.

इन् ।। पथिन् । √पत √पद √पन्थ N. 2.7. √पथ √पत R. √पद Kṣ. Also पथ by अच् । 'गम्यादि' P. 3.3.3. includes गमिन् गामिन् आगामिन् प्रस्थायिन् भाविन् प्रतिबोधिन् प्रतियायिन्, etc.

भुक्षिणक् ।। ऋभुक्षिन् । √क्षि + ड, इन् R. Kṣ. √क्षि Hc. also.

त्रिन् ।। अत्रिन् । This is a Vedic word. *See* PrM.

अत्रिन् ।। पतत्रिन् । पतत्र + इनि is an alternative derivation.

म् ।। ओम् । Usually explained as अ + उ + म्, cf. *Māṇḍukya Up.* 9-11. जागरितस्थानो वैश्वानरोऽकारः . . . स्वप्नस्थानस्तैजस उकारः . . . सुषुप्तस्थानः प्राज्ञो मकारः . . . Later on it came to mean the Hindu triad, Brahmā, Viṣṇu and Śiva.

अर् ।। पुनर् । √पन R. स्वर् । √स्वृ—विच् R. सु √ऋ, √स्वृ Hc.

डिव् ।। दिव् । Usually the suffix is held to be क्विप् (Kṣ.), but क्विप् would yield द्यु. *See* discussion in Sāyaṇa MDV. Nyāsa refers to a rule 'दिवेर्डिविः' which is ŚV. 5.80. Daś. 8.40 has देवयतीति द्यौः, Kṣ. (Taraṅgiṇī) reads like Hema दिवेर्डिव्, which is apparently not correct. *See* P. 1.3.3 'हलन्त्यम्'.

अस् ।। अनस् । √अन √नह N. 11.4. तमस् । √तन N. 2.5. रक्षस् । √रक्ष, रहस् √क्षण, etc., N. 4.3. रोदस् । √रुध N. 6.1 रोदसीत्यव्ययमप्यस्ति R. वयस् । √वय √अस* R. √वा* Kṣ. वि √इ* Hc. अनेहस् । न √ईह* Kṣ. Hc. उषस् । √उच्छ N. 2.6. शिरस् । also शिर, e.g. 'पिण्डं दद्याद् गयाशिरे' *Vāyu P.*, Ch. 110.25 'निचकर्त शिरान् द्रौणिः'.** अप्सरस् । अद्भ्यः सृतेः, अपः प्रतिसरति N. 5.3. अम्भस् । √अम्भ R. √अम Kṣ. ऊधस् । √उन्द* R. Kṣ. एधस् । √एध R. Kṣ. छन्दस् । √छन्द Kṣ. Rm. नोधस् । नवनं दधाति N. 4.2. पयस् । √पिव √पै N. 2.2. विहायस् । √हय. णिच् R. cf. P. 8.3.33. सुमनस् । सु + मनस् R. सु √मन Kṣ. रिक्णस् । Should be रेक्णस्. *See* Sk. PrM. रेकस् Daś.

रमस् ।। चायन् द्रमति चन्द्रो माता चान्द्रं मानमस्य N. 11.1.

उस् ।। धनुस् । √ध्वन N. 9.2. चक्षुस् । √चक्ष √ख्या N. 4.1.

डुमस् ।। पुमस् ।* √पुंस, पुरु मनस् N. 9.2. √पू Nyāsa. सू Mbh. 4.1.3 'सूतेः सप् प्रसवे पुमान्'.

क्विप् ।। क्विप् is prescribed generally in P. 3.2.76, 177-178. आशिस् । √श्रि √शृ √शास N. 6.2. अनुष्टुभ् । √स्तुभ N. 6.12.

** The full verse is कुण्डलोद्घृष्टगण्डानां कुमाराणां तरस्विनाम् । निचकर्त शिरान् द्रौणिर्नलिभ्य इव पङ्कजान् ।।

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[*Note*: At a Conference of Orientalists summoned by the Hon'ble Sir Harcourt Butler in July, 1911, at Simla, Dr. J. Ph. Vogel submitted to the scholars assembled a 'Note' on the need to hold an Oriental Congress in India, but the idea did not take shape till 1918 when the Bhandarkar Oriental Research Institute took up the matter and passed the following resolution on December 12, 1918:

'That it is desirable to hold a Conference of Orientalists in India, if possible, in Poona, in the month of May (1919) and that, with that view, correspondence be opened with eminent scholars in India requesting them to communicate to the Secretary their opinion on the subject in about a month's time.'

All scholars, thus consulted unanimously, welcomed the idea of such a conference and generally approved of the scheme.

The first session of the 'Indian Oriental Conference' was held at Poona on November 5–7, 1919.

The name of the conference was changed to the All-India Oriental Conference at the 7th session held at Baroda in 1933.

So far 22 sessions have been held in different parts of India.

Here we have indexed the titles of papers relating to Buddhism and Buddhistic studies submitted in the last 22 sessions. Proceedings of the 14th, 21st and 22nd sessions have not yet been published].

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